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THE
CRITICAL REVIEW.

For the Month of January, 1772.

ARTICLE I.

The History of the Life of King Henry II. and of the Age in which he lived, in Five Books: To which is prefixed, a History of the Revolutions of England from the Death of Edward the Confessor to the Birth of Henry II. By George Lord Lyttelton. Vol. III. 4to. 1l. 11s. 6d. Doddsley.

WITH great pleasure we enter upon the farther consideration of this interesting work, which the noble author has now accomplished, to the honour of his abilities as a historian. His lordship, however, is entitled to more ample applause than arises from the execution of it alone. There is a merit in the pursuits of literature, independent of the instruction or entertainment communicated to mankind, which is conspicuous in proportion to the dignity of the person by whom the efforts of genius are exerted. Lord Lyttelton, therefore, is doubly the object of our esteem; and we feel a pleasure in the reflection, that in an age when luxury and dissipation almost totally captivate the minds of those in the higher spheres of life, there is yet one British nobleman, in whom a taste for polite and useful learning is not extinguished, and whose fame will extend beyond the narrow limits that bound the temporary lustre which rank and fortune can bestow.

In our review of the former part of this work, we observed, that the life of Henry II. contains a variety of events as wonderful as those that fill romance*; and it is difficult to say,

* See the Critical Review for July and August, 1767.

whether his personal or political adventures are the most surprising. In the period of his history which now lies before us, we behold him in the most opposite and remarkable situations of human fortune; either involved in domestic affliction, or diffusing happiness among his people; in the lowest scene of abasement, or the most exalted state of public glory.

The first of these volumes opens with orders dispatched by Henry to all the sea-ports of Normandy, for stopping Reginald de Fitzurse, Hugh de Morville, Richard Brito, and William de Tracy, who had suddenly left his court, and were supposed to have set off for England with an unwarrantable design against Becket, who was become obnoxious to the king. Though this precaution of Henry proved ineffectual for preventing the murder which ensued, there seems not the smallest room to hesitate in acquitting him of any criminal part or connivance in that assassination. That he had uttered some rash expressions relative to that haughty and intolerable prelate, is not to be questioned; but these were only the effects of a sudden transport of passion, and cannot be construed into any real intention of violence, or an authoritative suggestion to those who perpetrated that murder. The innocence of Henry respecting this fact, is placed in a very clear and convincing light by the noble author.

* As for the oath which he took to clear his reputation of any intentional guilt in the murder of Becket, he chose to take it, not only that he might the more easily obtain absolution, but for the sake of declaring his innocence to the world in the most solemn manner: and that he did not swear falsely we have grounds to believe, from the endeavours he used to stop the four knights on the first notice he had of their departure; from his sending other persons, with orders, not to kill, but to arrest the archbishop; and from his natural temper, which, being apt to take fire upon any provocation, vented its fury in violent expressions of anger, such as his reason, when he had time to cool, did not suffer him to carry into action. Of this there is one most remarkable instance, which I find in a letter, written by John of Salisbury during the year eleven hundred and sixty-six. Information is there given to the bishop of Exeter, that, in the council assembled at Chinon in Touraine on occasion of Becket's declared resolution to excommunicate Henry, the offended monarch broke out, before the whole assembly, into passionate complaints against that prelate, even to the shedding of tears; and concluded by saying, "that they were all traitors, who did not diligently endeavour to deliver and free him from the hostile attacks of this one man:" for which expression he was then reproved with some warmth by the archbishop of Rouen.

* Now these words, which his passion drew so openly from him, and which remained without effect, were of much the same purport and force as those, which afterwards caused the assassination of Becket: but when princes intend to order murders they take more private methods, and carefully hide the design, except from those

to whose hands the execution is intrusted, or who gave the advice. It seems therefore but justice to impute to Henry no guilt in what was done against Becket beyond that intemperance in expressing his anger which he owned and lamented. But how then shall we account for his suffering the assassins to remain unpunished? Some modern writers suppose that this forbearance was owing to his fear of infringing the privileges of the church, which, though incapable of inflicting any corporal penalties, claimed to itself the sole power of punishing its own members. And this indeed was the reason, why the pope did not make the putting to death the four knights, and all their accomplices, the first condition of giving absolution to Henry. But any right in the church to such an exclusive jurisdiction had never yet been acknowledged by that monarch himself, who, on the contrary, had maintained, with insuperable firmness, his own inherent prerogative to punish all offences committed in his realm; but more especially murders. The departing from that principle in this particular instance might naturally produce untoward suspicions: whereas, certainly, his exerting the justice of the crown upon such an occasion would not have been deemed, by the clergy or the pope, an irremissible sin. The truth of this matter appears to be very well stated by William of Newbury, who lived and wrote in those times. He says "that Henry was the more inconsolably afflicted, because he was sensible that whether he spared those homicides, or did not spare them, the minds of men would be inclined to think ill of him. For, if he granted impunity to such heinous criminals, it would be imagined he had given encouragement and authority to the crime: but, if he punished that in them which it was supposed they had not undertaken without orders from him, he would be spoken of as guilty of a double wickedness. Wherefore he thought it best to spare them, and out of regard to his own fame, as well as their safety, delivered them over to the apostolical see, that they might undergo a solemn penance."

'The same writer adds, "that, being stung with remorse, they willingly went to Rome, and were sent by the pope from thence to Jerusalem, where, after they had, for some years, performed not remissly the penance enjoined them, they all ended their lives." But in this account of their death he certainly was mistaken: for it appears by records, that Hugh de Morville was alive in the second year of king John; though their having all perished within less than three years after their crime was committed is mentioned as an extraordinary judgement of God, and a divine attestation of the sanctity of Becket, by some of the writers of his life.'

Previous to the account of the conquest of Ireland, which is related with great precision, the noble author has embellished his work with many entertaining particulars of the history and state of that country from the earliest times. In this detail, the authority of Bede concerning the migration of the Scots from Ireland is adopted; but after reading Mr. Macpherson's Introduction to the History of Great Britain and Ireland, his lordship has, with great candour, confessed a diffidence in regard to what he had at first advanced on that sub-

ject; and he justly admits, that a gentleman by whom the language spoken in the Highlands of Scotland is well understood, enjoys a great advantage over others respecting investigations of this nature. His lordship might have farther seen the opinion of the Scots having migrated from Ireland, fully refuted in a treatise published by Mr. Goodal. We know not from what authority the noble author calls the language of the Scotch Highlanders the *Irse*. The appellation by which we have always heard it distinguished is the *Erse*. Even of that word, however, we are entirely ignorant of the etymology; but we know that *Galic* is the expression whereby the Highlanders denominate their own language.—His lordship's reflections on the penance done by Henry at the tomb of Becket, are so judicious, and carry such force of argument against that ridiculous submission in whatever light it is viewed, that we shall lay before our readers the whole passage.

‘ If the report of Becket's miracles, or the authority of Rome in his canonisation, did really work such a change in Henry's mind, as to make him now deem that prelate, with whose whole conduct he had been so well acquainted, a saint and a martyr, it is a most wonderful instance of the prevalence of bigotry over human reason. But, if he continued to think of the man and the cause as he had hitherto thought, this pilgrimage to his tomb, these prostrations before it, these acts of worship paid to him, were an impious hypocrisy and mockery of God, which no policy could excuse. And that he did so may not unreasonably be inferred from his subsequent conduct in many particulars, but more especially from some words which Giraldus Cambrensis affirms to have been spoken by him after this time. He tells us, that William earl of Arundel and of Suffex (whose father of the same name had died in the year eleven hundred and seventy-six) having been excommunicated by the bishop of Norwich on a dispute about some lands, complained to the king of that sentence, who said thereupon, in the hearing of many, “ I advise you, bishops, to behave yourselves with more moderation towards the barons of my realm, and not to excommunicate them so precipitately: because, if one of you has had the good fortune to succeed in such presumption, all will not: nor will every one who may be killed for such rash attempts immediately obtain the reputation of a martyr on that account.” Supposing him therefore to have been insincere in his veneration of Becket, it must be considered how far this act was consistent with the rules of true policy: and it seems to me very questionable, even in that light: for, certainly, by exalting the character of that prelate he sunk his own. He took care indeed, by the solemn declaration which the bishop of London made in his name to the people, that they should not look upon him as the wilfull murderer of a man whose sanctity he acknowledged; but this vindication went no further than to clear him of that guilt; it did not extend to any of his other proceedings with Becket; and by encouraging the opinion of the archbishop's having been a saint and a martyr, he threw the most odious colours of impiety and of tyranny on all those proceedings, in which the honour of his parliament, as well

as his own, was concerned. It implied a condemnation of the constitutions of Clarendon, which he had never yet given up. Nor does it appear that he was under any real necessity of making such a sacrifice to the bigotry of the people. For there is not the least intimation in any history of those times, or letter then written, that those who had rebelled against him in England alledged a zeal for the cause which Becket had supported, or his sufferings in that cause, to justify their revolt. All the temporal lords had been eager for confirming and maintaining those laws which he had opposed, and had encouraged the king to bring him to a trial, when the oath taken by him at Clarendon to observe them had been openly broken. The whole prelacy had concurred in some of the sentences past against him at Northampton, and (what is very remarkable) Henry had lately promoted to episcopal sees, without opposition from the rest of the clergy, those who most eminently had distinguished themselves by faithful services done to him and his realm during his contest with Becket. Among these were John of Oxford and Geoffry Ridel, whom that prelate, who considered them as his capital enemies, had therefore excommunicated at different times, and one of them (Ridel) in the last year of his life; which sentence he could not be persuaded to take off, after his peace with the king. By these promotions Henry's interest in the church was much strengthened; nor was any prelate, at this time, suspected of disloyalty, except the bishop of Durham. On the contrary, the affection of the bishops for that prince was a main support of his throne. The monks indeed were fond of the memory of Becket: but the pope's absolution, which Henry had received before these troubles began, sufficiently put him out of the reach of their malice. It does not then seem, that any urgent reason of political prudence could induce him, in these circumstances, to act this part. Perhaps a sense of remorse for the occasion he had given to the murder of Becket may have been aggravated, and more forcibly imprest on his mind, by the affliction he felt from the unnatural treason of his wife and sons, which he might consider as a punishment of that offence, and hope to remove it by inflicting on himself these voluntary pains, for which he had a precedent in his own family; Fulk the Third, earl of Anjou, having caused himself to be whipt through the streets of Jerusalem, and at the holy sepulchre there, as a penance for his sins. But this was the first instance of any king who had yielded to so ignominious a method of expiation, which debased the royal majesty in the eye of the publick; and Henry's suffering it before the tomb of Becket, with such marks of devotion to that pretended saint, was liable to constructions injurious to his honour and the rights of his kingdom. A much fitter atonement for the fault he bewailed had been made the year before, by advancing Becket's sister to the honourable dignity of abbess of Berking, a monastery of royal foundation. Such a kindness to his family was a worthy fruit of repentance: but this was either an act of the most odious hypocrisy, or most contemptible superstition, which, if it had not some excuse in the genius of that religion which then was established, and the fashion of the times, would deserve the highest blame, instead of those encomiums with which it has been recorded in some of the books of that age.

The penance of Henry was soon after followed by another extraordinary incident, and for which no shadow of excuse can be pleaded, either from superstition or policy. The fact to which we allude, is the enormous violation of the royal dignity in the person of William king of Scotland. That prince had entered into a confederacy against Henry, in conjunction with the three sons of the latter, the king of France, the Norman noblemen, with the earls of Flanders and Boulogne, Blois, Troyes, Chester, Beaumont, and Leicester. William, invading Northumberland, reduced several castles in that country; but having imprudently divided his forces through too much security, he was surprised, and taken prisoner by a party of Yorkshire light horsemen, dressed in Scotch habits, as he was reconnoitring some ground about the castle of Alnwick, with only sixty attendants in his train. For the manner in which he was conducted to Henry, we shall appeal to the words of the noble author.

‘The rebellion being thus suppressed in Suffolk, Henry went to his own royal castle at Northampton, where the captive king of Scotland was brought to him from Yorkshire, with his feet tied, like a felon’s, under the belly of his horse. It is not said that this great and indecent violation of the royal dignity in his person was ordered by Henry: but his having, without any declaration of war, or any act of hostility committed by the English, invaded their borders, and let loose the utmost fury of rapine and murder upon the innocent people, made them consider and treat him, not as a captive king, but as a robber and murderer apprehended by justice. How Henry received him, the historians of those times have given us no account: we only know that he caused him to be closely confined, which necessity of state abundantly justified; and we may presume he did not use him ill in his prison, because it does not appear that after his enlargement he made any complaints, nor do the writers of that age who were most desirous to blame the conduct of Henry take notice of this among his faults.’

Whether this insult on sovereign dignity was authorised by Henry it is impossible to determine; but from the unworthy treatment which the captive prince suffered, under the immediate inspection of Henry, there is reason to imagine, that the triumphant monarch was not dissatisfied with the indecent behaviour of his subjects. We cannot help dissenting from our author in respect of the arguments he suggests in extenuation of this infamous action. We shall offer no apology for the excesses said to be committed by William’s troops in their invasion of Northumberland. Such excesses were undoubtedly too common to both nations in those ages. But we apprehend it does not necessarily follow, that, because William had begun his invasion without a declaration of war, or any act of hostility committed by the English, he ought

ought therefore to be considered as a robber and murderer, and treated accordingly. The ceremony of declaring war in form, or even any notification of intended hostilities, was not generally practised in those days; and we need go no further back than a few years from the present time, for many examples of monarchs invading the territories of others, without any previous intimation. Besides, it is certain, that William avowed a title to Northumberland, of which, however questionable his right was, he had made a requisition to Henry four years before the commencement of the war. But notwithstanding the historian has endeavoured to palliate this unjustifiable treatment of the captive monarch, the liberality of his lordship's sentiments is evident from the terms in which he mentions the transaction. This uncommon scene proved a prelude to another of greater importance to history, and of which we shall give the noble author's account.

' In his proceedings with the captive king of Scotland the same spirit of lenity directed his counsels, but not without that regard to the interests of his kingdom, which policy seemed to demand, and justice certainly authorised, as things then stood. The most natural and most reasonable object of ambition for a great king of England must have been the subjecting to the sovereignty of his crown the whole island of Britain. A fair opportunity now presented itself to obtain that advantage with the consent of the Scots, by making it the price of the liberty of their sovereign, who was abandoned by all his confederates and allies; who, as a vassal to Henry for some territories held by fealty and homage, was guilty of high treason; whose life was in the power of that offended monarch, and whose kingdom was in great and imminent danger of being destroyed by his superior forces, with the concurrence of its own rebellious subjects, the savage Galwegians. For these barbarians, who had done so much mischief in England under the orders of William, before his misfortune, had now revolted against him, had expelled all his officers out of their country, had taken and destroyed all his castles and fortresses there, and put the garrisons to the sword. Scotland itself was a scene of anarchy and of blood; the Scotch army, in returning out of Northumberland, having massacred all the English who served among them or dwelled within their borders. Of these the number was great; for we are told by a good contemporary historian, that the towns and burghs of the Lowlands were chiefly inhabited by men of that nation, whom the kings of Scotland had drawn thither and settled therein, under their special protection. A national hatred against them, which the royal authority had restrained, being now freed from that curb, broke forth with such fury, that none escaped from it, except those who had the fortune to get into some castle, or fortified city, belonging to the crown. In this distracted condition the kingdom appeared incapable of defence, if Henry should attack it, after all his other enemies were entirely subdued. To redeem therefore themselves and the whole state from ruin, as well as their sovereign from captivity, the Scotch nobles and prelates were willing to give

up the ancient independence of the crown of Scotland, and subject it to that of England, which Henry required, as the sole condition of peace. Many of these were admitted to confer with their king in the castle of Falaise, to which he had been removed from that of Caen; and a great council of them assembled, on the eighth of December, at Valogne in the Cotence, a province of Normandy, where they advised him to conclude a final agreement with Henry on the terms before settled between him and that prince. This was executed in a subsequent meeting of both kings, at the castle of Falaise, as appears by a written declaration made there, which notifies that liege homage, without any reserve or exception, had been done to Henry, king of England, by William, king of Scotland, for that kingdom, and for all his other dominions; William having, at the same time, sworn fealty to Henry, as to his liege lord, in like manner as other vassals use to do to their prince; and that homage had also been done and fealty sworn by William to the young king of England, saving the fealty due to the king his father. It was further agreed, that all the bishops, abbots, and others of the clergy, in the territories of the king of Scotland, from whom Henry should desire to receive liege homage, should do it to him in such manner as it was usually done by other bishops to their prince, and likewise to the king his son, and the heirs of both. Moreover, the king of Scotland, and David, his brother, and the earls and barons of Scotland, and other vassals of that king, granted to Henry, their lord, that the church of Scotland should thenceforwards pay that subjection to the church of England, which was due to it, and had been usually paid in the times of his royal predecessors: to which concessions some Scotch prelates, who were then present, agreed, and the absent clergy of that nation were bound to agree, in virtue of this convention. Liege homage was to be done and fealty sworn to Henry, without reserve or exception, by all the earls and barons of the territories of the king of Scotland, from whom Henry should desire it, in the same manner as by his other vassals; and also to his son, the young king, and to the heirs of that prince, saving the fealty due to his father. The heirs of the king of Scotland, and the heirs of his earls, barons, and tenants in chief, were likewise obliged to render liege homage to the heirs of the king of England. Fugitives from England for felony were not to be harboured in Scotland, but to be delivered up to the king's officers of justice, unless they would return to take their trial in his court: but fugitives from Scotland for the like offence might be tried in the court of either king, and refusing to stand to the judgement of either were to be delivered back to the officers of the king of Scotland. The vassals of each king were to enjoy the lands which they held, or claimed to hold, under the other. As a security for the entire performance of all these articles, it was agreed that the castles of Berwick, Roxburgh, Jedburgh, Edinburgh, and Sterling, should be delivered to Henry by the king of Scotland, and this prince was to bear the charge of their custody, as rated by Henry. He also gave to that king his brother David, as a hostage for the delivery of the castles, and twenty more of the chief nobility of his realm, among whom were his constable, his chancellor, and four earls; but Henry permitted them all, except the king's brother, to substitute their sons, or next heirs, instead of their own persons, as hostages to him; and when the castles should be put into his hands these were to be freed,

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together with the king and his brother. Security was given to Henry by the king and his barons there present, that they would do all in their power to procure from those who were absent the same acknowledgements of his sovereignty as he had received from themselves. It was also stipulated that hostages should be delivered to him by those of the absent vassals of William, from whom he should chuse to demand them. And the bishops, earls, barons, and other vassals of William engaged themselves to Henry, and to the young king his son, that, if William, upon any pretence whatsoever, should recede from this convention and from his fealty to those princes, they would stand by Henry, as their liege lord, against him and against all the enemies of that king; and the bishops would put the territories of William under an interdict till he should return to his fealty. Among the witnesses to this declaration were the two princes Richard and Geoffry Plantagenet.

— Part of the month of July was spent by the king at Nottingham, in impleading a great number of the inhabitants of that county and the circumjacent parts, for having hunted his deer; and from thence he went to York, where, on the tenth day of August, he was attended by the king of Scotland, who brought thither with him all the bishops, earls, barons, knights, and freeholders of his realm, from the greatest to the least, in order to their doing, together with himself, and earl David, his brother, liege homage to Henry, according to the articles of the treaty of peace concluded at Falaise. The castles demanded, as securities for the full execution thereof, had been delivered to persons appointed by Henry to take the custody of them, before this time; and thereupon the Scotch king, with all the hostages he had given, among whom was his brother David, the presumptive heir of his kingdom, had been set free. In this assembly at York the convention of Falaise was publicly read and confirmed; the seals of the king of Scotland and of the prince before-named being set to it, in presence of the estates of both kingdoms; and the feudal acts there required, with all the further securities of oaths and pledges mentioned in it, being completely performed. These constituted as valid and binding a surrender of the sovereignty of Scotland and all its members to England, as possibly could be made: and thus Henry became *the first king of all Britain*; the princes of Wales having been subjected before, by liege homage and fealty, to the dominion of his imperial crown, and the Scots, who had never yet submitted their monarchy to that or any other power, consenting now to acknowledge the king of England and his heirs to all perpetuity their sovereigns and liege lords. But what Henry had acquired, with great glory to himself, and great advantage to his people, his immediate successor unadvisedly and impolitically gave up: since which time the separation of Scotland from England, and the independence of the former (except for a short interval under Edward I.) did much harm to the latter, and kept both countries in almost continual wars, till the happy union of the kingdoms in the sixth year of queen Ann made the Scots and English one nation, and established the British empire on much firmer foundations than any feudal connexion could have given to it, or any force in the English crown, while the realms were divided, could have been able to maintain.

On this occasion, his lordship has bestowed on Henry the praise of lenity, policy, and justice. We should, with pleasure subscribe to the truth of so splendid a panegyric, did we not think that the convention of Falaise was no less arbitrary on the part of Henry, than shameful on that of William. Could it be lenity, or justice, to compel a captive prince, by all the rigours of confinement (for he was shut up with other state prisoners) to purchase his liberty, if ever he would enjoy it, on such terms as were the most humiliating that could be offered to any independent sovereign? In fact, the convention of Falaise was so destitute of the most essential circumstance of validity, that it was, *ipso facto*, totally void by the king being in durance when it was made. It is certain, indeed, that this infamous convention was ratified; but we apprehend, that the ratification was only a temporary compliance, to extricate from an intolerable confinement a prince who was beloved by his people, and could obtain his liberty upon no other terms. That in William's own time, the convention of Falaise was viewed in this light, we have the testimony of Hoveden, the historian, who informs us, that in a treaty between that prince and Richard I. it was expressly acknowledged by the latter, 'that all the conventions and pactions of submission from William to the crown of England, had been extorted from him by unprecedented writings and duresse.' The surrender which was made of the independency of Scotland by this convention, was merely *nominal*; and considering that it was not obtained by the force of arms, but only the consequence of an accident improved for the purpose, by the rigorous imprisonment of a prince, who was ardent for his liberty, we must confess we cannot see what glory could possibly accrue to Henry from this transaction. If we view the convention in point of policy, it seems likewise to have been destitute of any real advantage to the crown of England. No territory, no additional revenue, no commercial privileges were obtained by it; nothing more than a nominal, extorted, precarious, insignificant surrender of the independency of Scotland; for the perpetuity even of which, Henry was to retain no pledge, after the convention should be ratified. His lordship, consistently indeed with his former assertion, pronounces the renunciation of this famous surrender by Richard I. to have been impolitic. We cannot help entertaining a very different opinion on this subject. The renunciation could not be productive of the smallest disadvantage to the English crown; and, as it appears to us,

us, it was so far from being impolitic, that nothing ever proved eventually more prejudicial to his successors, than the unsuccessful attempts they made to revive the stipulations of Falaise. If his lordship imagines, that the terms of that convention would have been inviolably submitted to, by the future kings of Scotland, had Richard not renounced its validity, such a conjecture is certainly not authorised by the evidence of history. In the reign of Edward I. when that monarch, by the most fraudulent violation of faith and justice, had obtained a more formidable footing in Scotland than was demanded by Henry as a security for the ratification of the convention of Falaise, could the Scots be reconciled to acknowledge the dependency of their crown? or did they not in the next reign, successfully assert its ancient independency? Upon the whole, this claim of the superiority of England over Scotland, was no less groundless in its origin than fatal by the consequences that resulted from it. The prosecution of it served only to expose the injustice of the claim, to rouse the Scots to the highest pitch of enthusiasm for the liberty of their country, and to lavish the blood of England in a cause as fruitless and romantic as that of the crusades.—With reluctance we have been drawn into this invidious discussion, but the inviolable truth of history would not permit us to decline it; and we think it more glorious for England to abandon a claim which is not tenable, than to insist upon the validity of a convention extorted only by the rigours of an accidental captivity. The jailor of the prison at Falaise, had Henry resigned to that personage the entire disposal of the king of Scotland, might, we doubt not, have obtained from William the same temporary homage which was extorted by his royal master, if ambition should have prompted him to demand it. Let us, therefore, for ever renounce this puerile pretension, so inconsistent with magnanimity, injurious to the honour of a free and unconquered people, and which we heartily wish had been erased from the elegant work now before us.

The noble author justly observes, that the glory of fully establishing itinerant judges in England, belongs to Henry II, by whom that useful improvement in the constitution was revived and regularly settled. The concurrence of the parliament held at Northampton to this salutary method of administering justice over the kingdom, is the most remarkable instance to be found in the English annals, of the sacrifice of hereditary power to public utility. Though the legislature, however, had now begun to conceive more just ideas of political refinement, the system of the feudal jurisprudence still retained
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its barbarity. His lordship makes many judicious observations on the criminal law of those times. How much a severe exertion of the penal statutes was at this time wanted, will appear from the following anecdote.

While Henry was thus administering justice to foreign potentates, a brother of earl Ferrars was privily murdered, by night, within the walls of London. The murderers were unknown; so that the king could not take the vengeance he desired for this gentleman's blood, on those by whose hands it had been shed; but he happened to have in his power another criminal, by whose punishment he secured the future peace of his capital against such crimes, which were become common there. For, during the disorders of the late intestine wars, the whole government of the kingdom being relaxed, it was grown into a custom for companies of a hundred or more young men, sons or relations of the principal citizens of London, to sally forth in the night, and plunder the houses of other wealthy people, assaulting and killing those whom they met in their way; which spread such a terror through the town, that few persons dared to go out of their houses after it was dark. In the year eleven hundred and seventy-four, one of these riotous bands beset the house of a wealthy citizen, whose name is not mentioned: but he, having happily received some intelligence of their design, armed himself, and his servants, and a company of his friends, with whom he waited their coming. They broke into the house, led by one Andrew Buquinte, who, seeing the master advancing to resist him, struck at his breast with a knife, but could not pierce the corset with which it was covered. The master instantly drew his sword, and cut off Buquinte's hand, at the same time loudly calling on his friends for aid. The other rioters fled; but the wounded man was seized, and delivered up the next morning to Richard de Lucy, justiciary of the realm, who committed him to prison. For a pardon he was brought to impeach his accomplices, of whom many were taken, and among them one John Senex, a citizen of the first rank, and of great wealth. He was tried by the water ordeal, and failing to clear himself lay under sentence of death till the king should have leisure to determine about him, which it seems he had not till this time. Five hundred marks, equivalent to five thousand pounds in these days, were offered for his life: but, the times requiring an example, Henry ordered that judgement should be executed upon him, and he was hanged. What was done with the other prisoners, we are not told: but henceforwards no more riots were heard of in the city during the course of this reign.

While Henry applied himself with unremitting diligence to reform the state of the kingdom, he neglected not such regulations as tended to render it formidable in war. For this purpose, he obtained the consent of his parliament to a law for the arming of his people, which the noble author very justly considers as one of the most memorable acts of his reign. His lordship observes, that the ancient constitution of England had always intended what this statute enacted; as all freholders were required by the common law of the land, to assist in opposing and driving out invaders: but
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the want of care to provide the burgesſes and free ſocmen who did not hold any ſiefs by military tenures, with proper arms, rendered that obligation of little or no effect. This law reflects equal honour on Henry's policy and public virtue: for while it reſtrained the power of his barons, it was a proof that he had reſolved to govern his people by a mild and juſt adminiſtration.

The noble author concludes his Hiſtory with a comparison between king Henry I. and king Henry II. which is drawn with ſo maſterly a hand, that we do not hesitate to place it in competition with the moſt excellent of the kind in Plutarch.

In a ſeparate volume is contained the authorities on which the preceding is founded, and on theſe his lordſhip makes many critical and judicious obſervations. At the concluſion of the whole, we are favoured with ſome remarks on the Engliſh orthography, which, as coming from ſo high an authority, we ſhall here communicate.

There are ſeveral falſe ſpellings in the different parts of this edition, which the reader himſelf will eaſily correct. But, with regard to the ancient and modern orthography, I would here obſerve, that the former ſeems to me much better than the latter in many particulars. For inſtance, I think that many of our words derived from the Latin, ſuch as *candour*, *favour*, *honour*, the *u* was inſerted, and ought to be continued, to mark the true pronunciation, which has more of the *u* than of the *o*; and likewise to diſtinguiſh the Engliſh from the Latin, by a different termination. The French, for the ſame reaſons, write *candeur*, *faveur*, *honneur*, inſtead of *candor*, *favor*, *honor*. I alſo think, that in the words which our language has derived immediately from the French, though remotely from the Latin, the French ſpelling ſhould be followed, except with regard to the termination of them; as, for example, *entire*, which comes from the French *entier*, ſhould not be written (as it is by ſome modern authors) *intire*, after the Latin word *integer*, but with an *e* at the beginning of it; and yet with a different termination, to vary it from the French, as well as from the Latin, and ſo make it our own. It moreover, ſeems to me, that the perfect tenſe and the participle paſſive of words which end in *es*, *as*, or *iſs*, ſuch as *poſſeſs*, *expreſs*, *paſs*, *diſmiſs*, ought to be diſtinguiſhed from the imperfect tenſe of thoſe verbs, by writing *poſſeſt*, *expreſt*, *paſt*, *diſmiſt*, inſtead of *poſſeſſed*, *expreſſed*, *paſſed*, *diſmiſſed*: for whatever makes the ſenſe more diſtinct and perſpicuous is uſeful in a language. At preſent our ſpelling, from the changes introduced within theſe laſt thirty years, is under no ſettled rule.

This work is the moſt copious of any that has been publiſhed on a particular portion of Engliſh hiſtory, and throws a light on the tranſactions of Henry II. as conſpicuous as the ſplendor of his reign. In point of compoſition, it is written with an uniform elegance and purity of language, without ever deviating into the tract of declamation, by which the writers of illuſtrious periods of hiſtory are often led aſſray.

For

For difficulty of execution, for fidelity of representation, and for perspicuity of style, we may affirm it with truth, to be among the most eminent of historical productions.

II. *A Tour in Scotland.* MDCCLXIX. 8vo. 7s. 6d. White.

THE author of this work is Mr. Pennant, the ingenious naturalist who lately favoured the public with three volumes of British Zoology. Before the completion of that undertaking, he had not reflected on the expediency of visiting Scotland; imagining, it is probable, that the species of animals were much the same in the south and north parts of the island. He appears, however, to have lost no time in entering upon his excursion as soon as he had conceived the project; and we have only to regret, that he performed it with a celerity too great to admit of his procuring full and accurate information of the natural history and antiquities of the parts of the country through which he travelled. It must be acknowledged, at the same time, considering the rapidity of his progress, that his observations are remarkably extensive, and that he entertains us with a great variety of curious and interesting particulars.

Mr. Pennant set out on this Tour, from Chester, on the 26th of June, 1769, and begins his narration with an account of that ancient city, which is remarkable for the structure of its four principal streets. They appear as if excavated out of the earth, and sunk many feet beneath the surface. Carriages drive below the level of the kitchens, on a line with the ranges of shops, over which, on each side of the streets, passengers walk from end to end, in covered galleries. There is here an antique gothic chapter-house, much admired for its elegant simplicity. Many Roman antiquities are also found about this city, which was the *Deva* and *Devana* of Antonine, and the station of the *Legio vicesima viatrix*. Among these, the principal are the hypocaust, and a rude sculpture of the *Dea Armigera Minerva*, with her bird and her altar, cut on the face of a rock, in a small field adjacent to the town.

From Chester, the author shaped his course through Buxton, Chesterfield, and Lincoln. He observes, that the birds which inhabit the different fens in that country, are very numerous, and that he never met with a finer field for the observation of the zoologist. But the greatest curiosity in these parts, is the heronry at Cressi-Hall, six miles from Spalding.

'The herons, says he, resort there in February to repair their nests, settle there in the spring to breed, and quit the place during winter. They are numerous as rooks, and their nests so crowded together, that myself and the company that was with me counted

not

not fewer than eighty in one tree. I here had opportunity of detecting my own mistake, and that of other ornithologists, in making two species of herons; for I found that the crested heron was only the male of the other: it made a most beautiful appearance with its snowy neck and long crest streaming with the wind. The family who owned this place was of the same name with these birds, which seems to be the principal inducement for preserving them.

'In the time of Michael Drayton,

'Here stalk'd the stately crane, as tho' he march'd in war.'

But at present this bird is quite unknown in our island; but every other species enumerated by that observant poet still are found in this fenny tract, or its neighbourhood.

Mr. Pennant remarks, that the eastern coast of the kingdom is very unfavourable to trees, for that, except some woods in the neighbourhood of Burton-Constable, and a few other places of which he takes notice in his progress, there is a great nakedness from the Humber, as far as the extremity of Caithness.

On discoursing with some intelligent fishermen at Scarborough, he was informed of a singular phenomenon they observe annually about the spawning of fish.

'At the distance of 4 or 5 leagues from shore, during the months of July and August, it is remarked, that at the depth of 6 or 7 fathom from the surface, the water appears to be saturated with a thick jelly, filled with the ova of fish, which reaches 10 or 12 fathoms deeper; this is known by its adhering to the ropes the cibles anchor with when they are fishing, for they find the first 6 or 7 fathom of rope free from spawn, the next 10 or 12 covered with slimy matter, the remainder again free to the bottom. They suppose this gelatinous stuff to supply the new-born fry with food, and that it is also a protection to the spawn, as being disagreeable to the larger fish to swim in.'

This phenomenon is called by the seamen, the flowering of the water, and, as Mr. Pennant remarks, was observed by Mr. Osbeck in south lat. 35, 36, in his return from China. The following is the account of Alnwick-Castle.

'At Alnwick, a small town, the traveller is disappointed with the situation and environs of the castle, the residence of the Percies, the antient earls of Northumberland. You look in vain for any marks of the grandeur of the feudal age; for trophies won by a family eminent in our annals for military prowess and deeds of chivalry; for halls hung with helms and habercs, or with the spoils of the chace; for extensive forests, and venerable oaks. You look in vain for the helmet on the tower, the antient signal of hospitality to the traveller, or for the grey-headed porter to conduct him to the hall of entertainment. The numerous train, whose countenances gave welcome to him on his way, are now no more; and instead of the disinterested usher of the old times, he is attended by a valet eager to receive the fees of admittance.

'There is vast grandeur in the appearance of the outside of the castle; the towers magnificent, but injured by the numbers of rude statues crowded on the battlements. The apartments

ments are large, and lately finished in the Gothic style with a most incompatible elegance. The gardens are equally inconsistent, trim to the highest degree, and more adapted to a villa near London, than the antient seat of a great baron. In a word, nothing, except the numbers of unindustrious poor that swarm at the gate, excites any one idea of its former circumstances.

At the north end of House-Island, the place where St. Cuthbert passed the two last years of his life, and which the author also visited, he informs us, that there is a deep chasm, from the top to the bottom of the rock, communicating with the sea; through which, in tempestuous weather, the water is forced with great violence and noise, and forms a fine *jet d'eau* sixty feet high, which is called by the inhabitants of the opposite coast, the Churn.

In a little more than three weeks after leaving Chester, Mr. Pennant arrived at Edinburgh, a city that, he says, possesses a boldness and grandeur of situation beyond any that he had ever seen. After taking notice of the streets and several of the public buildings, he gives us to understand, that, by the assiduity of the professor of Natural History in the University of Edinburgh, the Museum at that place bids fair to become an instructive repository of British curiosities.

On leaving the capital, the author proceeds northward to Perth, by the way of the Queen's Ferry, so called, we are told, from its being a passage much used by Margaret, queen to Malcom III. and sister to Edgar Atheling. By taking this route, he missed of seeing the palace of Falkland, one of the ancient seats of the Scottish kings, but we are surprised that Mr. Pennant has not enriched his narrative with a particular detail of the cathedral, and the ruins of the palace of Dumerline, which, if we do not mistake, lay directly in his road, and would have afforded him great satisfaction as an antiquary. He has not neglected, however, to mention the castle of Loch-Leven, where the unfortunate Mary, queen of Scots, was for some time in confinement.

Lough-Leven, says he, a magnificent piece of water, very broad, but irregularly indented, is about twelve miles in circumference, and its greatest depth about twenty-four fathoms: is finely bounded by mountains on one side; on the other, by the plain of Kinross, and prettily embellished with several groves, most fortunately disposed. Some islands are dispersed in this great expanse of water: one of which is large enough to feed several head of cattle; but the most remarkable is that distinguished by the captivity of Mary Stuart, which stands almost in the middle of the lake. The castle still remains; consists of a square tower, a small yard with two round towers, a chapel, and the ruins of a building, where, it is said, the unfortunate princess was lodged. In the square tower is a dungeon with a vaulted room above, over which had

had been three other stories. Some trees are yet remaining on this little spot, probably coeval with Mary, under whose shade she may have sat, expecting her escape at length effected by the enamoured Douglas. This castle had before been a royal residence, but not for captive monarchs; having been granted from the crown by Robert III. to Douglas, laird of Loch-Leven; but had been originally a seat of the Culdees.

The romantic scenes of nature seem to have attracted Mr. Pennant's attention more than the works of art; for though he did not visit Dumfermline, which lay directly in his way, his curiosity led him to the survey of other objects situated at a greater distance, but which are certainly worthy of the notice of an inquisitive traveller. We shall present our readers with an account of his farther progress, in his own words; but we must first acquaint them, that, in his narrative, the author has generally avoided the use of the first person, and is so free from the charge of egotism, as not to have admitted the letter I even in the beginning of the work. We do not mention this circumstance as any derogation from Mr. Pennant's manner of writing, but merely to preclude the reader's hesitation at entering upon the following passage.

‘Made an excursion about seven miles west, to see the rumbling brig at Glen-devon, a bridge of one arch, flung over a chasm worn by the river Devon, about eighty feet deep, very narrow, and horrible to look down; the bottom, in many parts, is covered with fragments of rocks; in others, the waters are visible, gushing between the stones with great violence: the sides, in many places, project, and almost lock in each other; trees shoot out in various spots, and contribute to encrease the gloom of the glen, while the ear is filled with the cawing of daws, the cooing of wood-pigeons, and the impetuous noise of the waters.

A mile lower down is the Cawdron Glen: here the river, after a short fall, drops on rocks hollowed in a strange manner into large and deep cylindric cavities, open on one side, or formed into great circular cavities, like cauldrons; from whence the name of the place: one in particular has the appearance of a vast brewing vessel; and the water, by its great agitation, has acquired a yellow scum, exactly resembling the yesty working of malt liquor. Just beneath this water darts down about thirty feet in form of a great white sheet: the rocks below widen considerably, and their clifty sides are fringed with wood. Beyond is a view of a fine meadowy vale, and the distant mountains near Sterling.

Two miles north is Castle Campbell, seated on a steep peninsulated rock between vast mountains, having to the south a boundless view through a deep glen shagged with brush wood; for the forests that once covered the country are now entirely destroyed. Formerly, from its darksome situation, this pile was called the castle of Gloom; and all the names of the adjacent places were suitable: it was seated in the parish of Dolor, was bounded by the glens of care, and washed by the birns of sorrow. This castle, with the whole territory belonging to the family of Argyle, underwent all the calamities of civil war in 1643; for its rival, the

marquis of Montrose, carried fire and sword through the whole estate. The castle was ruined; and its magnificent reliques exist, as a monument of the horror of the times. No wonder then that the marquis experienced so woeful and ignominious a fate, when he fell into the power of so exasperated a chieftain.

Returned to my inn along the foot of the Ochil hills, whose sides were covered with a fine verdure, and fed great numbers of cattle and sheep. The country below full of oats, and in a very improving state: the houses of the common people decent, but mostly covered with sods: some were covered both with straw and sod. The inhabitants extremely civil, and never failed offering brandy, or whey, when I stopt to make enquiries at any of their houses.

In the afternoon crossed a branch of the same hills, which yielded plenty of oats; descended into Straith-earn, a beautiful vale, about thirty miles in length, full of rich meadows and corn fields, divided by the river Earn, which serpentine finely through the middle, falling into the Tay, of which there is a sight at the east end of the vale. It is prettily diversified with groves of trees and gentlemen's houses; among which, towards the west end, is Castle Drummond, the forfeited seat of the earl of Perth.

— Ascended the hill of Moncrief; the prospect from thence is the glory of Scotland, and well merits the eulogia given it for the variety and richness of its views. On the south and west appear Straithern, embellished with the seats of lord Kinnoul, lord Rollo, and of several other gentlemen, the Carse, or rich plain of Gowrie, Stormont hills, and the hill of Kinnoul, whose vast cliff is remarkable for its beautiful pebbles. The meanders of the Earn, which winds more than any river I at this time had seen, are most enlivening additions to the scene. The last turn it takes forms a fine peninsula prettily planted, and just beyond it joins the Tay, whose estuary lies full in view, the sea closing the prospect on this side.

To the north lies the town of Perth, with a view of part of its magnificent bridge; which, with the fine woods called Perth-parks, the vast plain of Straith-Tay, the winding of that noble river, its islands, and the grand boundary, formed by the distant highlands, finish this matchless scene. The inhabitants of Perth are far from being blind to the beauties of their river; for with singular pleasure they relate the tradition of the Roman army, when it came in sight of the Tay, bursting into the exclamation of, *Ecce Tiberim.*

We could not desire a stronger evidence of Mr. Pennant's good taste, than his giving a more particular account of Taymouth, the seat of the earl of Breadalbane, than he has done of any other place. Some of the first nobility in the kingdom can bear testimony to the truth of our assertion, when we affirm, that for the beauties of nature, and the embellishments of art, it is, without exception, equal to any thing of the kind in Great Britain. The attention of the noble proprietor has been directed no less to works of public utility than of ornament. To mention only one instance, what shall we say of the splendid and almost royal munificence, of erecting thirty-two stone-bridges on the highways? such improvements

as these deserve to be applauded, as benefits conferred on the community. We shall extract the author's description of this magnificent and picturesque villa; though it contains a sketch of only a few of its beauties.

'Taymouth lies in a vale scarce a mile broad, very fertile, bounded on each side by high mountains finely planted. Those on the south are covered with trees, or with corn fields, far up their sides. The hills on the north are planted with pines and other trees, and vastly steep, and have a very alpine look; but particularly resemble the great slope opposite the grande Chartreuse in Dauphiné. His lordship's policy [*improvements*] surrounds the house, which stands in the park, and is one of the few in which fallow deer are seen.

'The ground is in remarkable fine order, owing to his lordship's assiduity in clearing it from stones, with which it was once covered. A blaster was in constant employ to blast the great stones with gunpowder; for, by reason of their size, there was no other method of removing them.

'The Berceau walk is very magnificent, composed of great trees, forming a fine gothic arch; and probably that species of architecture owed its origin to such vaulted shades. The walk on the bank of the Tay is fifty feet wide, and two and twenty hundred yards long; but is to be continued as far as the junction of the Tay and the Lion, which is about as far more. The first runs on the sides of the walk with great rapidity, is clear, but not colourless, for its pellucidness is like that of brown crystal; as is the case with most of the rivers of Scotland, which receive their tinge from the bogs. The Tay has here a wooden bridge two hundred feet long, leading to a white seat on the side of the opposite hill, commanding a fine view up and down Straith-Tay. The rich meadows beneath, the winding of the river, the beginning of the Lough-Tay, the discharge of the river out of it, the neat village and church of Kenmor, form a most pleasing and magnificent prospect.

'The view from the temple of Venus is that of the lake, with a nearer sight of the church and village, and the discharge of the river. The lake is about a mile broad, and about fifteen long, bounded on each side by lofty mountains; makes three great bends, which adds to its beauty. Those on the south are well planted, and finely cultivated high up; interspersed with the habitations of the Highlanders, not singly, but in small groupings, as if they loved society or clanship: they are very small, mean, and without windows or chimnies, and are the disgrace of North Britain, as its lakes and rivers are its glory. Lough-Tay is, in many places, a hundred fathoms deep, and within as many yards of the shore, fifty-four.

'Till the present year, this lake was supposed to be as incapable of freezing as Lough-Nefs, Lough-Earn, and Lough-Each; though Lough-Raynac, and even Lough-Fine, an arm of the sea, often does. But in March last, so rigorous and uncommon was the cold, that about the 20th of that month this vast body of water was frozen over, in one part, from side to side, in the space of one night; and so strong was the ice, as greatly to damage a boat which was caught in it.

'Lough-Tay abounds with pike, perch, eels, salmon, and trout; of the last, some have been taken that weighed above thirty pounds. Of these species, the Highlanders abhor eels, and also lampries,

fancying, from the form, that they are too nearly related to serpents.

• The north side is less wooded, but more cultivated. The vast hill of Laurs, with beds of snow on it, through great part of the year, rises above the rest, and the still loftier mountain of Benmor closes the view far beyond the end of the lake. All this country abounds with game, such as grouse, ptarmigans, stags, and a peculiar species of hare, which is found only on the summits of the highest hills, and never mixes with the common kind, which is frequent enough in the vales. This species is grey in summer, white in winter; is smaller than the brown hare, and more delicate meat.

• The ptarmigans inhabit the very summits of the highest mountains, amidst the rocks, perching among the grey stones, and during summer are scarce to be distinguished from them, by reason of their colour. They seldom take long flights, but fly about like pigeons; are silly birds, and so tame as to suffer a stone to be flung at them without rising. It is not necessary to have a dog to find them. They taste so like a grouse, as to be scarce distinguishable. During winter, their plumage, except a few feathers in the tail, are of a pure white, the colour of the snow, in which they bury themselves in heaps, as a protection from the rigorous air.

• Royston crows, called here hooded crows, and in the Erse, senagh, are very common, and reside here the whole year. They breed in the hills, in all sorts of trees; lay six eggs; have a shriller note than the common sort; are much more mischievous; pick out the eyes of lambs, and even of horses, when engaged in bogs; but, for want of other food, will eat cranberries, and other mountain berries.

• Ring ouzels breed among the hills, and in autumn descend in flocks to feed on the berries of the wicken trees.

• Sea eagles breed in ruined towers, but quit the country in winter; the black eagles continue there the whole year.

• It is very difficult to leave the environs of this delightful place: and, before I go within doors, I must recal to mind the fine winding walks on the south side of the hills, the great beech sixteen feet in girth, the picturesque birch with its long streaming branches, the hermitage, the great cataracts adjacent, and the darksome chasm beneath. I must enjoy over again the view of the fine reach of the Tay, and its union with the broad water of the Lion: I must step down to view the druidical circles of stones, called in the Erse, tibberd; and lastly, I must visit Tay-bridge, and, as far as my pen can contribute, extend the fame of our military countrymen, who, among other works worthy of the Romans, founded this bridge, and left its history inscribed in these terms:

Mirare

viam hanc militarem

Ultra Romanos terminos

M. Passuum CCL. hac illac

extensam;

Tesquis et plaudibus insultantem

per Montes rupeisque patefactam

et indignanti TAVO

ut cernis instratum,

Opus hoc arduum sua solertia

Et decennali militum opera,

A. Ær. Xne 1733. Posuit G. WADE.

Copi-

Copiarum in SCOTIA Præfectus.

Ecce quantum valeant

Regis GEORGI II. Auspicio.

Taymouth is a large house, a castle modernized. The most remarkable part of its furniture is the works of the famous Jameson, the Scotch Vandyk, an eleve of this family.

We are of opinion, that Mr. Pennant must have been mistaken in thinking, that the Tay is not colourness, and that its pellucidness is like that of brown crystal. We have never seen a river more free from any tinge than the Tay, till it unites with the river Lion, and the channel through which it runs, is quite gravelly. But, perhaps, Mr. Pennant has viewed it after a high flood, at which time it is common for the clearest river to be tinged.

We thought it proper to make this remark relative to the colour of the Tay, as an exact account of its natural history is requisite for solving the extraordinary phenomenon of the freezing of Lough-Tay, in March 1769, an event which, according to tradition, never happened before: and we wish that when Mr. Pennant was on the spot, he had applied himself to investigate the natural cause of that extraordinary occurrence.

We are sorry to find, from the author's silence, that he had not the pleasure of seeing the vestiges of an ancient Pictish camp, or fastness, on the top of the eastern extremity of Drummond-Hill, behind Taymouth. It must have afforded him the greater satisfaction, as it is not mentioned by any writer who has treated of the antiquities of Scotland. On the east and north, it is guarded by inaccessible precipices of a stupendous height; and it appears from many stones of an immense size, which lie towards the south and west, that it has been defended on these quarters by a wall. What added to the convenience of its situation, there is almost contiguous to it, though on the summit of the hill, a spring of excellent water.—We know not whether Mr. Pennant was informed of a stone on the top of the hill of Laurs, the mountain of the white hares; and delicious ptarmigans, on which several oriental characters are said to be inscribed. We had not the opportunity of gratifying our curiosity in this point. We were, however, at divine service in the church of Kenmore, on a day when the sacrament was administered, and truth obliges us to affirm, that greater decency and good order we never beheld among the most civilized people, than on that occasion. We were also informed from the best authority, that the greatest decorum is constantly maintained in the celebration of that religious ordinance. Either Mr. Pennant, therefore, must have been misinformed in what he relates in the following quotation, or something very singular and unpre-

dented must have happened on that occasion. After giving an account of some valuable paintings in lord Breadalbane's house at Taymouth, the author thus proceeds.

Went to divine service at Kinmore church, which, with the village was rebuilt, in the nearest manner, by the present lord Breadalbane: they stand beautifully on a small headland, projecting into the lake. His lordship permits the inhabitants to live rent free, on condition they exercise some trade, and keep their houses clean: so that, by these terms, he not only saves the expence of sending, on every trifling occasion, to Perth or Crief, but has got some as good workmen, in common trades, as any in his majesty's dominions. The congregation was numerous, decent, attentive, still, well and neatly clad, and not a ragged or slovenly person among them. There were two services, one in English, the other in Erse. After the first, numbers of people, of both sexes, went out of church, and seating themselves in the church-yard, made, in their motly habits, a gay and picturesque appearance. The devotion of the common people, on the usual days of worship, is as much to be admired, as their conduct at the sacrament is to be censured. It is celebrated but once in a year; when there are, in some places, three thousand communicants, and as many idle spectators, as can crowd each side of a long table, and the elements are rudely shoven from one to another; and in some places, fighting and other indecencies ensue; it is often made a season for debauchery; so, to this day, "Jack cannot be persuaded to eat his meat like a christian."

Every Sunday a collection is made for the sick or necessitous; for poor rates are unknown in every country parish in Scotland. Notwithstanding the common people are but just roused from their native indolence, very few beggars are seen in North Britain: either they are full masters of the lesson of being content with a very little; or, what is more probable, they are possessed of a spirit that will struggle hard with necessity before it will bend to the asking of alms.

Visited a pretty little island, tufted with trees, in Loch-Tay, not far from the shore: on it are the ruins of a priory, or dependent on that at Scone; founded in 1122, by Alexander the first, in which were deposited the remains of his queen Sybilla, natural daughter to Henry I. it was founded by Alexander to have the prayers of the monks for the repose of his soul, and that of his royal consort. To this island the Campbells retreated, during the successes of the marquis of Montrose, where they defended themselves against that hero, which was one cause of his violent resentment against the whole name.

Rode to Glen-lion; went by the side of the river that gives name to it. It has now lost its antient title of Duie, or Black, given it on account of a great battle between the Mackays and the Macgregors; after which, the conquerors are said to have stained the water with red, by washing in it their bloody swords and spears. On the right is a rocky hill, called Shi-hallen, or the Paps. Enter Glen-lion through a strait pass; the vale is narrow, but fertile; the banks of the river steep, rocky, and wooded; through which appear the rapid water of the Lion. On the north is a round fortress, on the top of the hill; to which, in old times, the natives retreated, on any invasion. A little further, on a plain, is a small Roman camp, called by the Highlanders Fortingal, or the Fort of the

the Strangers: themselves they style Na-fian, or descendents of Eingal. In Fortingal church are the remains of a prodigious yew-tree, whose ruins measured fifty-six feet and a half in circumference.

Saw at a gentleman's house in Glen-lion, a curious walking-staff, belonging to one of his ancestors: it was iron cased in leather, five feet long: at the top a neat pair of extended wings, like a caduceus; but, on being shook, a poniard, two feet nine inches long, darted out.

He also favoured me with the sight of a very antient brotche, which the Highlanders use, like the fibula of the Romans, to fasten their vest: it is made of silver, is round, with a bar cross the middle, from whence are two tongues to fasten the folds of the garments: one side is studded with pearl, or coarse gems, in a very rude manner; on the other, are certain letters I could not make out.

Return south, and come at once in sight of Loch-Tay. The day being very fine and calm, the whole scene was most beautifully repeated in the water. I must not omit that on the north side of this lake is a most excellent road, which runs the whole length of it, leading to Teindrum and Inverary in Argyleshire, and is the rout which travellers must take, who make what I call the petit tour of Scotland. This whole road was made at the sole expence of the present lord Breadalbane; who, to facilitate the travelling, also erected thirty-two stone bridges over the torrents that rush from the mountains into the lake. They will find the whole country excel in roads, partly military, partly done by statute labour, and much by the munificence of the great men.

I was informed, that lord Breadalbane's estate was so extensive that he could ride a hundred miles an end on it, even as far as the West Sea, where he has also some islands. These great properties are divided into districts, called officinaries: a ground officer presides over each, and has three, four, or five hundred men under his care: he superintends the duties due from each to their lord, such as fetching peat, bringing coal from Perth, &c. which they do, at their own expence, on horses backs, travelling in strings, the tail of one horse being fastened by a cord, which reaches to the head of the next: the horses are little, and generally white or grey; and as the farms are very small, it is common for four people to keep a plough between them, each furnishing a horse, and this is called a horse gang.

The north-side of Loch-Tay is very populous; for in sixteen square miles are seventeen hundred and eighty six souls: on the other side, about twelve hundred. The country, within these thirty years, is grown very industrious, and manufactures a great deal of thread. They spin with rocks, which they do while they attend their cattle on the hills; and, at the three or four fairs in the year, held at Taymouth, about sixteen hundred pounds worth of yarn is sold out of Breadalbane only.

Much of this may be owing to the good sense and humanity of the chieftain; but much again is owing to the abolition of the feudal tenures, or vassalage; for before that was effected (which was done by the influence of a chancellor, whose memory Scotland gratefully adores for that service) the strong oppressed the weak, the rich the poor. Courts indeed were held, and juries called; but juries of vassals, too dependent and too timid to be relied on for the execution of true justice.

Our author afterwards relates the ceremonies of the bel-tein, late wake, and coranich, of which an account has been given by Mr. Macpherson, in his Introduction to the History of Great Britain and Ireland. We believe, however, that the Coranich is now abolished, even in the remotest parts of Scotland; but that our readers may be able to form an idea of what it has been, we shall favour them with Mr. Pennant's lively description of a coranich, at which he was present in Ireland.

The coranich, or singing at funerals, is still in use in some places: the songs are generally in praise of the deceased; or a recital of the valiant deeds of him, or ancestors. I had not the fortune to be present at any in North Britain, but formerly assisted at one in the south of Ireland, where it was performed in the fulness of horror. The cries are called by the Irish the 'Ulogohne and Hüllulu, two words extremely expressive of the sound uttered on these occasions, and being of Celtic stock, etymologists would swear to be the origin of the *ολολυγον* of the Greeks, and *Ululatus* of the Latins. Virgil is very fond of using the last, whenever any of his females are distressed; as are others of the Roman poets, and generally on occasions similar to this.

It was my fortune to arrive at a certain town in Kerry, at the time that a person of some distinction departed this life: my curiosity led me to the house, where the funeral seemed conducted in the purest classical form.

"Quodcunque aspicerem luctus gemitusque sonabant,
Formaque non taciti funeris intus erat.

In short, the conclamatio was set up by the friends in the same manner as Virgil describes that consequential of Dido's death.

"Lamentis gemituque et sæmines ululatu
Tecta fremunt.

Immediately after this followed another ceremony, fully described by Camden, in his account of the manners of the antient Irish; the earnest expostulations and reproaches given to the deceased, for quitting this world, where she enjoyed so many blessings, so good a husband, such fine children. This custom is of great antiquity, for Euryalus's mother makes the same pathetic address to her dead son.

"Tunc illa senectæ
Sera mea requies? potuisti relinquere solam
Crudelis?"

But when the time approached for carrying out the corps the cry was redoubled.

"Tremulis ululatibus æthera complent."

A numerous band of females waiting in the outer court, to attend the hearse, and to pay (in chorus) the last tribute of their voices. The habit of this sorrowing train, and the neglect of their persons, were admirably suited to the occasion: their robes were black, and flowing, resembling the antient palla: their hair long, and disheveled: I might say,

"Vidi egomet nigra succinctam vadere palla
Canidiam; pedibus nudis, passoque capillo
Cum Sagana majore ululantem.—"

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Among these mourners were dispersed the females, who sung the praises of the deceased, and were in the place of the *Mulieres Præfite* of the Romans, and, like them, were a mercenary tribe. I could not but observe that they over-did their parts, as Horace acquaints us the mourners of his days did.

“ Ut qui conducti plorant in funera, dicunt

Et faciunt prope plura dolentibus ex animo.”

The corps was carried slowly along the verge of a most beautiful lake, the ululatus was continued, and the whole procession ended among the venerable ruins of an old abbey.

In treating of the Spey, the author relates, that the duke of Cumberland passed that river at Beilly church, when the channel was so deep as to take an officer, from whom he (Mr. Pennant) had the relation, and who was six feet four inches high, up to the breast. We can assure Mr. Pennant, upon the best authority, that the Spey, at the place where the duke's army passed, was not of a depth sufficient to have taken the shortest man in the army up to the middle of the thigh: and if Mr. Pennant should question the truth of our assertion, it can be corroborated by a fact of public notoriety, which is, that the Argyleshire militia passed the river at almost a running pace.

Our author's character of the Scotch clergy reflects equal honour on their virtue and understanding, and deserves to be exhibited to public view.

“ The clergy of Scotland, the most decent and consistent in their conduct of any set of men I ever met with of their order, are at present much changed from the furious, illiterate, and enthusiastic teachers of the old times, and have taken up the mild method of persuasion, instead of the cruel discipline of corporal punishments. Science almost universally flourishes among them; and their discourse is not less improving than the table they entertain the stranger at is decent and hospitable. Few, very few of them permit the bewitchery of dissipation to lay hold of them, notwithstanding they allow all the innocent pleasures of others, which, though not criminal in the layman, they know, must bring the taint of levity on the churchman. They never sink their characters by midnight brawls, by mixing with the gaming world, either in cards, cocking, or horse races, but preserve, with a narrow income, a dignity too often lost among their brethren south of the Tweed.

“ The Scotch livings are from 40*l.* per. ann. to 150*l.* per. ann. a decent house is built for the minister on the glebe, and about six acres of land annexed. The church allows no curate, except in case of sickness or age, when one, under the title of helper, is appointed: or, where the livings are very extensive, a missionary or assistant is allotted; but sine-cures, or sine-cured preferments, never disgrace the church of our sister kingdom. The widows and children of those who die in poor circumstances are of late provided for out of a fund established by two acts, 17th and 22d G. II.

The traveller informs us of a very whimsical tenure by which Sir Henry Monro holds a forest from the crown. It is that

that of delivering a snow ball on any day of the year that it is demanded. Mr. Pennant adds, that 'he seems to be in no danger of forfeiting his right by failure of the quit-rent, for snow lies in form of a *glacière* in the chasms of Benwewish, a neighbouring mountain, throughout the year.'

Mr. Pennant has given us a few anecdotes concerning the *second sight*, which we shall communicate to our readers.

'Passed near the seat of a gentleman not long deceased; the last who was believed to be possessed of the *second sight*. Originally he made use of the pretence, in order to render himself more respectable with his clan; but at length, in spite of fine abilities, was made a dupe to his own artifices, became possessed with a serious belief of the faculty, and for a considerable number of years before his death was made truly unhappy by this strange opinion, which originally arose from the following accident. A boat of his was on a very tempestuous night at sea; his mind, filled with anxiety at the danger his people were in, furnished him with every idea of the misfortune that really befel them: he suddenly started up and pronounced that his men would be drowned, for that he had seen them pass before him with wet garments and dropping locks. The event was correspondent, and he from that time grew confirmed in the reality of spectral predictions.

'There is another sort of divination, called *steina-nachd*, or reading the *speal-bone*, or the blade-bone of a shoulder of mutton well scraped. When lord Loudon was obliged to retreat before the rebels to the isle of Skie, a common soldier, on the very moment the battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone.

'I heard of one instance of *second sight*, or rather of foresight, which was well attested, and made much noise about the time the prediction was fulfilled. A little after the battle of Preston Pans, the president, Duncan Forbes, being at his house of Culloden with a nobleman, from whom I had the relation, fell into discourse on the probable consequences of the action: after a long conversation, and after revolving all that might happen, Mr. Forbes suddenly turning to a window, said, All these things may fall out; but depend on it, all these disturbances will be terminated on this spot.'

We are by no means inclined to question the authority of the nobleman by whom Mr. Pennant was informed of the last of these anecdotes. But it is certain, that the president Forbes was far from being a visionary. Of this, indeed, Mr. Pennant appears to be so sensible, that, rather than impute the honourable judge's prediction to the chimerical influence of the *second sight*, he would admit him to have possessed a *foresight* equally repugnant to credibility. No human sagacity could discover, a little after the battle of Preston Pans, that the issue of the rebellion would be determined in the field of Culloden; if therefore such an incident was actually predicted in that manner, we ought to ascribe it neither to *second sight*, nor *foresight*, but merely to a random, unwarranted sally in

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conversation; to which alone, or to policy, or the natural suggestions of a good understanding, all predictions of that kind, ought to be referred.

In this tour the author had a view of Stroma, one of the Orkney-Islands, famous for its natural mummies, or the entire and uncorrupted bodies of persons who had been dead sixty years. He was informed that they were very light, had a flexibility in their limbs, and were of a dusky colour.

Mr. Pennant had now reached the northern goal of the British continent, and as he had taken his route hither by the eastern part of the highlands, he returns by the western road, having a view of the celebrated cataract called the Fall of Fyers, and other stupendous works of nature.

Fort William, says he, is surrounded by vast mountains, which occasion almost perpetual rain: the loftiest are on the south side; Benevis soars above the rest, and ends, as I was told, in a point, (at this time concealed in mist) whose height from the sea is said to be 1450 yards. As an antient Briton, I lament the disgrace of Snowdon; once esteemed the highest hill in the island, but now must yield the palm to a Caledonian mountain. But I have my doubts whether this might not be rivaled, or perhaps surpassed by others in the same country; for example, Feny bourd, a central hill, from whence to the sea there is a continued and rapid descent of seventy miles, as may be seen by the violent course of the Dee to Aberdeen. But their height has not yet been taken, which to be done fairly must be from the sea. Benevis, as well as many others, harbour snow throughout the year.

Fertile plains, populous towns, and numerous villas, in a journey of several days, present themselves afterwards to his view, and he arrives again at Edinburgh about the middle of September, seven weeks from the time he had left it; in which interval he had visited the *Ultima Thule*, and many of the most remarkable places in North Britain.

Mr. Pennant continues the relation of his journey from Edinburgh back to Chester, by the way of Carlisle; but it is now time that we break off our detail. We cannot, however, take our leave of this agreeable traveller, without acknowledging the great pleasure we have received from the account he has given of his excursion. It affords us additional satisfaction to be informed, that through the whole of his tour in Scotland, he experienced a hospitality which reflects honour on that part of the united kingdom.

Mr. Pennant has enriched his work with many beautiful perspective views, and several curious pieces of poetry. He has likewise added an Appendix, containing an account of the constitution of the church of Scotland, the extraordinary case of a fasting woman in Rosshire, a description of the parallel roads in Glen-Roy, supposed to have been intended for the

chace:

chace; a recapitulation of the animals mentioned in the tour, with some additional remarks in natural history, illustrated by a variety of fine plates, representing various kinds of quadrupeds, birds, and fishes. To all these articles, he has superadded a number of judicious queries, addressed to the gentlemen and clergy of North Britain, respecting the antiquities and natural history of their respective parishes, with a view of exciting them to favour the world with a fuller and more satisfactory account of their country, than it is in the power of a stranger and transient visitant to give. We heartily wish, for the sake of learning and natural knowledge, that so extensive a plan may be adopted.

From the various subjects recommended by Mr. Pennant to the consideration of the gentlemen of the North, relative to an accurate and universal account of Scotland, it is evident what himself could perform, upon the plan which he has so fully delineated. In the mean time, he is justly entitled to the acknowledgement of having obliged the public with the best itinerary which has hitherto been written of that country.

III. *An Introduction to the Theory of the Human Mind.* By J. U. Author of *Clio*. 8vo. 1s. 6d. Davies.

THIS treatise has been undertaken from so laudable a motive, that, should the author even prove unsuccessful in the prosecution of the subject, his attempt must still merit the approbation of every candid reader. He observes, in the Preface, that in the contest maintained for some years past between the defenders of Christianity and Deists, the latter always appealed to philosophy; from under which shelter they speciously emitted their arguments, and obliged the champions of religion to support the controversy on that ground. By the occasional shifting of principles and systems, and a dextrous use of equivocal language, the dispute became a kind of chace through a labyrinth, where the retreats were endless, and the victory always incomplete. On this account, the author was desirous, that the principles of philosophy, which enter into the contest might be rendered more clear, limited, and decisive. Thinking it reasonable to conclude, that true religion and genuine philosophy cannot be inconsistent with each other, and that if men be obliged to any duties in a state of nature, these are the indubitable laws of God, and cannot differ essentially from the duties the Deity is pleased to require of us by revelation; he imagined that the theory of the human mind, if attentively observed, and faithfully delineated, must give light into

into the intention and end of his creation ; at least, that the eager desire of each party to reconcile philosophy to their own religious opinions, demonstrates the secret sense mankind have of the necessity that true philosophy should witness for religion.

In such sentiments the author proceeded to enquire into the nature of the human mind ; but soon found himself involved in objections and difficulties arising from a fraudulent use of equivocal language. Previous to the investigation, it was necessary to remove these impediments, which he has endeavoured to perform in the two first sections of the present treatise. He sets forth with observing, that *pleasure* and *pain* are general terms, and consequently have no sensible or determinate idea annexed to them, no more than the terms *vegetable*, *tree*, *fruit*, *colour*, or any other word of general import.

When I speak, says he, of pleasure I enjoyed yesterday, you are wholly at a loss for a distinct conception answerable to it : you may search your imagination, but you will find no sensible idea annexed to the word *pleasure*, until, from the different species of pleasures, whereof you have had experience, one particular kind be singled out. You may apply that general word to the charms of music, to a delicious banquet, to exercise, or rest ; but the charms of music, the pleasing taste of food, agreeable exercise, or rest after fatigue, are as different species, and as distant in their relation to each other, as oak, ash, and elm ; or apples, pomegranates, and strawberries : we may in the same manner speak of pain ; we have no particular or distinct idea in the imagination annexed to it, until we have, from amongst various species of evils, selected a particular kind ; a disagreeable smell, a grating sound, the death of a friend, the rigors of cold or burning. Nothing can be more obvious than that these evils do not differ from each other, as greater or lesser of one kind, but as evils of different kinds ; the truth of which is not the issue of reasoning, or matter of hesitation ; it is the perfect assurance of sense and feeling, of which I request my reader to satisfy himself perfectly, at his entrance on the theory of man, and try if the slightest reflection on the pleasures and pains I mentioned, does not convince him without liberty of doubting, that they are of different kinds. If this be a point then evident to sense and feeling, it is certain, that Mr. Locke contradicts the clearest intuitions of the mind, when he asserts that whatever delight or molest us are, on the one side, different degrees of the same thing *pleasure*, and on the other, different degrees of the same thing *pain* ; and that he is under the same mistake, when he calls pleasure and pain simple ideas.

To conceive the vast extent of these words, and the prodigious distances by which the various species of pleasures and pains are separated, we need only recollect, that pleasures and pains arrive to the mind, by every one of the senses. Some of the sources of pleasure may be wholly stopped up, and a species of delight interrupted by the want of a sense ; so that we can have no idea whatsoever of that kind of pleasure, while the rest remain perfect, within our knowledge and enjoyment. The glory of light, and the beautiful variety of colours, can have no existence in the imagination

of a man born blind. The melody of music, and the charms of the human voice, are not in the possessions of a deaf man. However wide and various the extent of the senses be, there is still a more distant order of pleasures that depend remotely upon the senses, and are called intellectual pleasures.

The manner in which we acquire a knowledge of pleasure and pain, will direct us to the real particular species, that give occasion to the general names. We never feel any but particular pleasures and pains. An infant feels hunger, thirst, cold, and sickness; by advancing his hand too near a candle, he burns himself; when in course of time he comes to learn language, he is taught to give these, and all other offensive sensations of different kinds, the name of *pain*, just as he learns the use of other general expressions: *pain* at large then is nothing else but those different sensations. Let us suppose a statue, gradually endowed with life and the human character, first receiving indifferent perception, such as glides over the mind in a revery or inattention; in which state it is devoid of a principle of pain: let it be next roused from a state of calm perception, by the appetite *hunger*; here is one door opened for pleasure and pain, altho' there be nothing distinct from the mere appetite introduced into the breast. Yet what are understood by the words *pleasure* and *pain*, *self-love* and *self-interest*, have already found footing there. Let there be added further, the whole groupe of human passions, appetites, and aversions: you have then before you the selfish creature man; and you see a creation made of the love of pleasure, and aversion to pain, altho' in fact, there is not existence given to any thing, beside the human inclinations, aversions, and sensations; such as hunger, sickness, thirst, love, pride, ambition, &c. The love of pleasure and aversion to pain then is nothing different from the various inclinations and aversions we feel.

The love of pleasure, and aversion to pain, cannot therefore be principles of action in the mind, nor indeed have any existence there, but as general terms. Here I must expect an outcry against me, from the whole race of selfish philosophers. Are not the love of pleasure and aversion to pain, the original principles, and radical stems, from which the passions, appetites, and inclinations, vegetate, and the hinges on which they turn? If my indulgent reader will please to give his attention to the last paragraph, he will find satisfactory proofs, that the appetites and inclinations do not spring from the love of pleasure or hatred to pain, self-love, or interest; seeing that pleasure, pain, self-love, and interest, depend themselves ultimately on the passions and appetites; that is, we are not hungry because we love pleasure, nor because it is our interest to eat. Hunger is not the effect of judgment, or choice; it is involuntary. The truth is, we are pleased with eating because we are hungry, and not hungry because we are willing to be so, or have discovered that it is our interest to nourish the body with food. We may say in the same manner of thirst, of love, of ambition, and jealousy; they are not the effects of design and choice, they proceed not from our love of pleasure, or self-interest; but our interests, our pleasures, and pains, are formed by them.

The whole difficulty of conceiving what I say, consists in distinguishing clearly, between general and particular expressions. Are we not sensible of such motives in the human breast, as *pleasure* and *pain*; and does not every one feel them, says a modern philosopher? Yes, just as there are in the world such things as *trees* and *fruit*; and every one who does not want his sight, sees them; but

but the word *tree* does not mean any thing in nature, distinct from the various species of trees, nor the word *fruit* any thing distinct from the various kinds of fruit. In the like manner, there are such perceptions as pleasure and pain; we all feel them, when by those words you mean to make a general expression for the particular pleasures and pains we have experienced; abstracted from which, they are mere sounds, that have no reality in life, but less than sick mens dreams.

* From what has been observed, it is obvious that it can no more be said with propriety or truth, that pleasures and pains are the first springs and movers of human action, when we have not a tacit reference to the particular species of pleasures and pains, than it can be said, that we make a fire of wood in general, without any particular species of wood; and as it is neither self-love, nor a love of pleasure, makes an infant eat when he is hungry, or drink when he is thirsty, but the appetites; by looking closely into the motives of human actions, we shall find those universal passions, that make such a parade in modern philosophy, wholly useless and inactive; and that all the operations attributed to them, are really performed by ambition, envy, pride, and the other particular inclinations and appetites of the human breast.

Whether pleasure and pain be acknowledged as the first movers of human action, or we suppose mankind to be stimulated by the appetites and passions, independently of those principles, we do not see that pleasure and pain ought to be excluded from any operation on the human mind, upon the hypothesis only of their not being simple ideas, but consisting of various species. The influence of the appetites and passions on human action might be denied on the very same principle; for to us it appears, that the objects of them are as various as those of the former; and it is certain, that the appetites of hunger and thirst are attended with a sensation of pain.—The author likewise combats the opinion of those philosophers, who maintain *self-love*, or *self-interest* to be the primary principle of human action. It is evident, he thinks, that if self-love, or self-interest, ultimately formed the springs of action and plan of life, we would never give up our ease and content, nor suffer the growth of pride, anxiety, jealousy, nor envy, which so much torture the human breast. This argument, indeed, we have ever considered as unanswerable on the principle of the selfish system of morals.

The second section treats of the confusion which has been introduced into philosophy by the metaphorical use of the words *motive*, *impression*, and *substance*, applied to the mind; on this abuse of language the author makes many pertinent observations.

The third section is employed on *instinct*, a part of which we shall lay before our readers.

* Let us now quit this excursion into the department of brutes to return to the human system; and let us examine whether or no
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man has his instincts to direct him in the concerns of life. I hope that the explanations I have already made, will keep me from cavils that interfere not with my meaning or design. I am not going in quest of innate characters, nor innate propositions impressed on the understanding; but in order to give the most distinct idea possible of the object of my enquiry, I will quote a passage from Mr. Locke, that comes up exactly to my purpose: "I deny not that there are natural tendencies imprinted on the minds of men; and that from the very first instances of sense and perception, there are some things that are grateful, and others unwelcome to them; some things that they incline to, and others that they fly: but this makes nothing for innate characters on the mind, which are to be the principles of knowledge, regulating our practice; such natural impressions on the understanding, are so far from being confirmed hereby, that this is an argument against them; since, if there were certain characters imprinted by nature on the understanding as the principles of knowledge, we could not but perceive them constantly operate in us, and influence our knowledge, as we do those others on the will and appetite, which never cease to be the constant springs and motives of all our actions; to which we perpetually feel them strongly impelling us." It is plain from this passage, that he distinguishes between natural tendencies imprinted on the minds of men, which are the constant springs and motives of our actions; and innate characters, which are the principles of knowledge, and appear in the form of rules and maxims: the first he acknowledges, and only argues against the second. Here then, once for all, before I proceed to the theory of the human mind, I declare that I think it extremely absurd to imagine that infants come to the world with rules, maxims, principles, or ideas imprinted on their understanding; and that my attempt is only to bring to open light, tendencies or instincts that cannot be acquired by reason, and which are distinguished from principles or propositions in this respect, that no reason can be given for them; and as they are not acquired, they appear to be appendages to human nature, universally felt, that may be traced in every nation and society of men, that ever came to our knowledge, whether savage or civilized.

To proceed then, mankind know by instinct the passions on the human countenance, when they become violent, and are not disguised. This is a science so clearly settled by nature, that painters are able to represent the passions with force and life to all nations upon earth, so that the wildest savages the moment they cast their eyes on the picture, shall understand with the utmost evidence, the emotions of mind delineated; it is because all the race of man know the passions by instinct, that the statutes of ancient Greece and Rome speak their emotions this day as intelligibly to the travellers of all countries, as they did to the sculptor's contemporaries and acquaintances. Love, grief, anger, envy, corporal pain, pity, have each their unerring symptoms that discover the agitations of the soul at a glance. It may be alledged, that these symptoms were at first used by accident, and continued after by custom so constantly, that every one learns them, and understands the passions to which they are become signs; as by use, the words which indisputably are factitious, bring to our thoughts their correspondent ideas; in short, that the symptoms of the passions acquired in youth, and by constant use are become an universal language.

The symptoms of the passions indeed form an universal language well understood; but they do so, only because they are taught by nature. An artificial language is alterable, and, like all the other works of man, is subject to variation and decay; and there is no such thing as fixing it for a perpetuity, while it continues in public use. Affectation and novelty will be always busy, making changes and deviations, which although slender in any one age, yet, like the slow touches of time, they become sensible at length; but the picturesque language of the passions has never varied a tittle, nor is it within the reach of human art or power to vary them. Alexander or Cæsar, who governed the known world, were not able to make a laughter pass for a sign of melancholy, or a frown for the expression of approbation: besides, every one is conscious of the superior force of the expressions of nature to that of words, and consequently of their difference. It is idle to pursue this argument farther, because hardly any one who can see, will dispute that the symptoms of the passions are both produced and understood by instinct.

The passions also discover themselves by peculiar sounds; a sigh, a groan, laughter, the piercing cries of agony, and the slow wailings of sorrow, are understood by every ear. There are still slighter emotions, and gentler modulations of sound taught by eloquent nature, that enter into familiar discourse, and are understood by every one without grammar or prosody, that concur much to the charms of elocution, and discover a sensibility of taste. The soft bewitching tone of love, as well as the smile, give a brief, but a very intelligible account of the heart. Raillery, grief, anger, fear, vary the sound as well as the features, and discover to us, by the light of instinct, the speaker's sentiments, although he uses a language we do not understand.

The attitudes and flexions of the body also, strongly express the motions of the mind; whence it is, that orators choose to speak standing, and in a moving posture. These three I have mentioned, the gesture, tone and attitude, form the spirit and soul of language: and if nature had not endowed man with an instinctive knowledge of them, he would be hardly capable of speech: the use they are of to us, in rendering us intelligible to each other, and smoothing the way to language, may be observed in the gestures and modulations of children, who come slowly to the power of speech, and of strangers who endeavour to converse and become intelligible, without understanding each other's language; for in such cases, necessity brings them back to the principles and elements of natural expression.

There is nothing has puzzled philosophers more than the peculiar marks and diagnostics of the human species: it is not that they are unknown, or that they are not obvious; it is manifest that every one perceives and knows them by the ability of every one to distinguish a man; but the difficulty lies in selecting out those universal marks. Is it not surprizing, that however easy this task appears, the whole succession of philosophers missed of it, and were not able to tell what every clown and savage easily perceives? In short, the distinguishing marks of the species, are the symptoms of the human mind appearing in open view, in the countenance and gesture, modulating the voice to the hearer's conscious feelings, and painting to both the senses, if I may say so, the well known emotions and sentiments of the mind: untaught instinct discovers them, and these being found constantly joined to the human shape

and countenance, and being naturally expressed by them, as I just observed, the shape and countenance serve, as a label does on a grocer's chest, to let us know the repository of the human mind, even although sleep at present seals up the man's intellects.'

In regard to the characteristics mentioned by the author in the last paragraph, they are undoubtedly just; but we can by no means admit, that any philosopher was ever puzzled to ascertain the diagnostics of the human species. The idea of communicating any such diagnostic, to mankind at least, would be equally superfluous and extravagant. The characteristic of the human shape is necessarily implied in every consideration of the human species. We must acknowledge, however, that the symptoms of the human mind appearing in the countenance, as remarked by our author, afford a more obvious and general characteristic of the species, than either reason, imagination, or risibility, which have been severally adopted by philosophers, and which are, no doubt, the qualities alluded to by our author in the above passage; though we cannot admit, with him, that even this criterion is applicable during sleep, when all the passions are lulled to repose.

After illustrating several kinds of instinct, the author has stopt his enquiry, till he shall know the opinion of his contemporaries respecting what he has hitherto advanced. As far as he has proceeded in the theory of the human mind, his principles in general are supported by reason; and we must own, that the clear and ingenious manner in which he treats the subject, induces us to entertain a desire, that he may persevere in the prosecution of his plan, which evidently tends to establish natural religion on the principles of philosophy. But what particular support Christianity will derive from this investigation, is not so apparent from the principles which have as yet been delineated; though it must, indeed, be acknowledged, that a demonstration of the coincidence of its precepts with the dictates of natural religion, is no inconsiderable argument in favour of its divine original; and to prove this point, we presume, is the intention of the author.

IV. *An Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism.* By James Beattie, LL.D. 8vo. 6s. Dilly. [Concluded.]

IN our last Review we gave an account of the plan of this work, and extracted the author's observations on the perception of truth in general. After having distinguished and ascertained the separate provinces of reason and common sense, Dr. Beattie proceeds more particularly to investigate their connection and mutual dependence, and the extent of their jurisdictions. This forms the subject of the second chapter,

ter, in which he endeavours to prove, that all reasoning terminates in first principles, that all evidence is ultimately intuitive, and that common sense is the standard of truth. As it would have been infinite labour to comprehend every sort of evidence, and every mode of reasoning, the author has restricted himself to investigate the origin of those kinds of evidence which are the most important, and of the most extensive influence in science, and in common life. He begins with the simplest and clearest, and advances gradually to those which are more complicated, or less perspicuous. The first subject of his enquiry is the evidence which takes place in pure mathematics, and produces the highest degree of certainty in the mind of him who attends to it, and understands it. On the necessity of our assent to this species of evidence, the author's remarks are rational and just.

The next section treats of the evidence of external sense. An opinion of the invalidity of this species of evidence is the grand basis on which the sceptical system of philosophy is founded. The author here ingeniously traces the steps by which the perception of external objects may amount to a well grounded conviction. That our readers may have a specimen of the manner in which he investigates the subject of evidence, we shall lay this whole section before them.

Another class of truths producing conviction, and absolute certainty, are those which depend upon the evidence of the external senses; hearing, seeing, touching, tasting, and smelling. On this evidence depends all our knowledge of external or material things; and therefore all conclusions in natural philosophy, and all those prudential maxims which regard the preservation of our body, as it is liable to be affected by the sensible qualities of matter, must finally be resolved into this principle, That things are as our senses represent them. When I touch a stone, I am conscious of a certain sensation, which I call a *sensation of hardness*. But this sensation is not hardness itself, nor any thing like hardness: it is nothing more than a sensation or feeling in my mind; accompanied, however, with an irresistible belief, that this sensation is excited by the application of an external and hard substance to some part of my body. This belief as certainly accompanies the sensation, as the sensation accompanies the application of the stone to my organ of sense. I believe, with as much assurance, and as unavoidably, that the external thing exists, and is hard, as I believe that I receive, and am conscious of, the sensation of hardness, or, to speak more strictly, the sensation which by experience I know to be the sign of my touching a hard body. Now, why do I believe that this sensation

is a real sensation, and really felt by me? Because my constitution is such that I must believe so. And why do I believe, in consequence of my receiving this sensation, that I touch an external object, really existing, material, and hard? The answer is the same: the matter is incapable of proof: I believe, because I must believe. Can I avoid believing, that I really am conscious of receiving this sensation? No, certainly. Can I avoid believing, that the external thing exists, and has a certain quality, which fits it, on being applied to my hand, to excite a certain feeling or sensation in my mind? No; I must believe this, whether I will or not. Nor could I divest myself of this belief, though my life and future happiness depended on the consequence. To believe our senses, is, therefore, according to the law of our nature; and we are prompted to this belief, not by reason, but by instinct, or common sense. I am as certain, that at present I am in a house, and not in the open air; that I see by the light of the sun, and not by the light of a candle; that I feel the ground hard under my feet; and that I lean against a real material table, as I can be of the truth of any geometrical axiom, or of any demonstrated conclusion; nay, I am as certain of all this as I am of my own existence. But I cannot prove by argument, that there is such a thing as matter in the world, or even that I myself exist: and yet I know as assuredly, that I do exist, and that there is a real material sun, and a real material world, with mountains, trees, houses, and animals, existing separately, and independently on me and my faculties; I say, I know all this with as much assurance of conviction, as the most irrefragable demonstration could produce. Is it unreasonable to believe in these cases without proof? Then, I affirm, it is equally unreasonable to believe in any case with proof. Our belief in either case is unavoidable, and according to the law of our nature; and if it be unreasonable to think according to the law of our nature, it is equally unreasonable to adhere to the earth, to be nourished with food, or to die when the head is separated from the body. It is indeed easy to affirm any thing, provided a man can reconcile himself to hypocrisy and falsehood. A man may affirm, that he sees with the soles of his feet, that he believes there is no material world, that he disbelieves his own existence. He may as well say, that he believes one and two to be equal to six, a part to be greater than a whole, a circle to be a triangle, and that it is possible for the same thing, at the same time, to be and not to be.

‘ But it is said, that our senses do often impose upon us, and that by means of reason we are enabled to detect the imposture, and to judge rightly even where our senses give us wrong

wrong information; that therefore our belief in the evidence of sense is not instinctive or intuitive, but such as may be either confuted or confirmed by reasoning. We shall acknowledge, that our senses do often impose upon us: but a little attention will convince us, that reason, though it may be employed in correcting the present fallacious sensation, by referring it to a former sensation, received by us, or by other men, is not the ultimate judge in this matter; for that all such reasoning is resolvable into this principle of common sense, that things are what our external senses represent them. One instance will be sufficient for illustration of this point.

‘ After having looked a moment at the sun, I see a black, or perhaps a luminous, circle swimming in the air, apparently at the distance of two or three feet from my eyes. That I see such a circle, is certain; that I believe I see it, is certain; that I believe its appearance to be owing to some cause, is also certain: thus far there can be no imposture, and there is no supposition of any. Suppose from this appearance I conclude, that a real, solid, tangible or visible, round substance, of a black or yellow colour, is actually swimming in the air before me; in this I should be mistaken. How then come I to know that I am mistaken? I may know this in several ways. 1. I stretch out my hand to the place where the circle seems to be floating in the air; and having felt nothing, I am instantly convinced, that there is no tangible substance in that place. Is this conviction an inference of reason? No; it is a conviction arising from our innate propensity to believe, that things are as our senses represent them. By this innate or instinctive propensity I believe, that what I touch exists; by the same propensity I believe, that where I touch nothing, there nothing tangible doth exist. If in the present case I were suspicious of the veracity of my senses, I should neither believe nor disbelieve. 2. I turn my eyes towards the opposite quarter of the heavens; and having still observed the same circle floating before them, and knowing by experience, that the motion of bodies placed at a distance from me does not follow or depend on the motion of my body, I conclude, that the appearance is owing, not to a real, external, corporeal object, but to some disorder in my organ of sight. Here reasoning is employed: but where does it terminate? It terminates in experience, which I have acquired by means of my senses. But if I believed them fallacious, if I believed things to be otherwise than my senses represent them, I should never acquire experience at all. Or, 3. I apply first, to one man, then to another, and then to a third, who all assure me, that they perceive no such circle floating in the air, and at the same time

inform me of the true cause of the appearance. I believe their declaration, either because I have had experience of their veracity, or because I have an innate propensity to credit testimony. To gain experience implies a belief in the evidence of sense, which reasoning cannot account for; and a propensity to credit testimony previous to experience or reasoning, is equally unaccountable. So that, although we acknowledge some of our senses, in some instances, deceitful, our detection of the deceit, whether by the evidence of our other senses, or by a retrospect to our past experience, or by our trusting to the testimony of other men, doth still imply, that we do and must believe our senses previously to all reasoning.

‘ A human creature born with a propensity to disbelieve his senses, would be as useless and helpless as if he wanted them. To his own preservation he could contribute nothing; and, after ages of being, would remain as destitute of knowledge and experience, as when he began to be.

‘ Sometimes we seem to distrust the evidence of our senses, when in reality we only doubt whether we have that evidence or not. I may appeal to any man, if he were thoroughly convinced that he had really, when awake, seen and conversed with a ghost, whether any reasoning would convince him that it was a delusion. Reasoning might lead him to suspect, that he had been dreaming, and therefore to doubt whether or not he had the evidence of sense; but if he were assured that he had that evidence, no arguments whatsoever should shake his belief.

The third section is employed on a subject of the utmost importance both to philosophy and religion. It is of the evidence of internal sense, or the operations of the mind. In this, as in the former enquiries, the author appeals to the irresistible force of personal conviction, and the consciousness of what passes in our own minds. The subsequent section is allotted to the evidence of memory, and is conducted upon the same principle with the preceding.

These several sections on evidence contain the fundamental principles of all human knowledge, and according as the testimony of our external and internal senses is authentic or visionary, the existence, or non-existence, of the material and moral world must be the consequence. Dr. Beattie has fully supported the validity of the different kinds of evidence, by referring them to the irrefragable force of consciousness, and the constitution of our nature, by which we are necessarily determined to admit them. This is the very criterion of mathematical demonstration; and if we deny the validity of that species

species of induction, what credit can possibly be due to any mode of sophistical argument?

After establishing the various kinds of evidence, the author enters on the consideration of reasoning from the effects to the cause, of probable or experimental reasoning, of analogical reasoning, and of faith in testimony; all which he maintains to be ultimately resolvable into principles of common sense, which we must admit as certain, or as probable, upon their own authority. Our author confirms the preceding doctrine, from the practice of mathematicians and natural philosophers, who, in prosecuting their sciences, make use of such principles as are either founded upon intuitive truth, or ultimately depend on the evidence of common sense. The next chapter contains general observations, with the rise and progress of modern scepticism. We shall here present our readers with a quotation.

‘ Mr. Hume, more subtle, and less reserved, than any of his predecessors, hath gone still greater lengths in the demolition of common sense; and in its place hath reared a most tremendous fabric of doctrine; upon which, if it were not for the flimsiness of its materials, engines might easily be erected, sufficient to overturn all belief, science, religion, virtue, and society, from the very foundation. He calls this work, “*A Treatise of Human Nature*; being an attempt to introduce the experimental method of reasoning into moral subjects.” This is, in the style of Edmund Curll, a taking title-page; but, alas! “*Fronti nulla fides!*” The whole of this author’s system is founded on a false hypothesis taken for granted; and whenever a fact contradictory to that false hypothesis occurs to his observation, he either denies it, or labours hard to explain it away. This, it seems, in his judgment, is experimental reasoning: in mine, it is just the reverse.

‘ He begins his book with affirming, That all the perceptions of the human mind resolve themselves into two classes; impressions, and ideas; that the latter are all copied from the former; and that an idea differs from its correspondent impression only in being a weaker perception. Thus, when I sit by the fire, I have an impression of heat, and I can form an idea of heat when I am shivering with cold; in the one case I have a stronger perception of heat, in the other a weaker. Is there any warmth in this idea of heat? There must, according to Mr. Hume’s doctrine; only the warmth of the idea is not quite so strong as that of the impression. For this profound author repeats it again and again, that an idea is by its very nature weaker and fainter than an impression, but is in every other respect (not only similar, but) the same. Nay, he goes

further, and says, that whatever is true of the one must be acknowledged concerning the other; and he is so confident of the truth of this maxim, that he makes it one of the pillars of his philosophy. To those who may be inclined to admit this maxim on his authority, I would propose a few plain questions. Do you feel any, even the least, warmth in the idea of a bon-fire, a burning mountain, or the general conflagration? Do you feel more real cold in Virgil's Scythian winter, than in Milton's description of the flames of hell? Do you acknowledge that to be true of the idea of eating, which is certainly true of the impression of it, that it alleviates hunger, fills the belly, and contributes to the support of human life? If you answer these questions in the negative, you deny one of the fundamental principles of Mr. Hume's philosophy. We have, it is true, a livelier perception of a friend when we see him, than when we think of him in his absence. But this is not all: every person of a sound mind knows, that in the one case we believe, and are certain, that the object exists, and is present with us; in the other we believe, and are certain, that the object is not present. This, however, Mr. Hume must deny; for he maintains, that an idea differs from an impression only in being weaker, and in no other respect whatsoever.

That every idea should be a copy and resemblance of the impression whence it is derived;—that, for example, the idea of red should be a red idea; the idea of a roaring lion a roaring idea; the idea of an ass, a hairy, long-eared, sluggish idea, patient of labour, and much addicted to thistles; that the idea of extension should be extended, and that of solidity solid;—that a thought of the mind should be endued with all, or any, of the qualities of matter,—is, in my judgment, inconceivable and impossible. Yet Mr. Hume takes it for granted; and it is another of his fundamental maxims. Such is the credulity of scepticism!

If every idea be an exact resemblance of its correspondent impression, (or object; for these terms, according to this author, amount to the same thing);—if the idea of whiteness be white, of solidity solid, and of extension extended, as the same author allows;—then the idea of a line the shortest that sense can perceive, must be equal in length to the line itself; for if shorter, it would be imperceptible; and it will not be said, either that an imperceptible idea can be perceived, or that the idea of an imperceptible object can be formed:—consequently the idea of a line a hundred times as long, must be a hundred times as long as the former idea; for if shorter, it would be the idea, not of this, but of some other shorter line.

line. And so it clearly follows, nay it admits of mathematical demonstration, that the idea of an inch is really an inch long; and that of a mile, a mile long. In a word, every idea of any particular extension is equal in length to the extended object. The same reasoning holds good in regard to the other dimensions of breadth and thickness. All ideas, therefore, of solid objects, are (according to Hume's philosophy) equal in magnitude and solidity to the objects themselves. Now mark the consequences. I am just now in an apartment containing a thousand cubic feet, being ten feet square, and ten high; the door and windows are shut, as well as my eyes and ears. Mr. Hume will allow, that in this situation, I may form ideas, not only of the visible appearance, but also of the real tangible magnitude of the whole house, of a first-rate man of war, of St. Paul's cathedral, or even of a much larger object. But the solid magnitude of these ideas is equal to the solid magnitude of the objects from which they are copied: therefore I have now present with me an idea, that is, a solid extended thing, whose dimensions extend to a million of cubit feet at least. The question now is, where is this thing placed? for a place it certainly must have, and a pretty large one too. I should answer, In my mind; for I know not where else the ideas of my mind can be so conveniently deposited. Now my mind is lodged in a body of no extraordinary dimensions, and my body is contained in a room ten feet square and ten feet high. It seems then, that, in this room, I have it in my power at pleasure to introduce a solid object a thousand, or ten thousand, times larger than the room itself. I contemplate it a while, and then, by another volition, send it a packing, to make way for another object of equal or superior magnitude. Nay, in no larger vehicle than a common post-chaise, I can transport from one end of the kingdom to the other, a building equal to the largest Egyptian pyramid, and a mountain as big as Etna, or the peak of Teneriffe.

The author next applies the principles of this essay to the doctrine of the non-existence of matter, and likewise to that of liberty and necessity. We shall lay before our readers another interesting passage on the non-existence of matter.

'I must therefore affirm, that the existence of matter can no more be disproved by argument, than the existence of myself, or than the truth of a self-evident axiom in geometry. To argue against it, is to set reason in opposition to common sense; which is indirectly to subvert the foundation of all just reasoning, and to call in question the distinction between truth and falsehood. I am told, however, that a great philosopher hath actually demonstrated, that matter does not exist. De-

monstrated!

monstrated! truly this is a piece of strange information. At this rate, any falsehood may be proved to be true, and any truth to be false. For it is absolutely impossible, that any truth should be more evident to me than this, that matter does exist. Let us see, however, what Berkeley has to say in behalf of this extraordinary doctrine. It is natural for demonstration, and for all sound reasoning, to produce conviction, or at least some degree of assent, in the person who attends to it, and understands it. I read *The Principles of Human Knowledge*, together with *The Dialogues between Hylas and Philonous*. The arguments, I acknowledge, are subtle, and well adapted to the purpose of puzzling and confounding. Perhaps I will not undertake to confute them. Perhaps I am busy, or indolent, or unacquainted with the principles of this philosophy, or little versed in your metaphysical logic. But am I convinced, from this pretended demonstration, that matter hath no existence but as an idea in the mind? Not in the least; my belief now is precisely the same as before. Is it unphilosophical, not to be convinced by arguments which I cannot confute? Perhaps it may, but I cannot help it: you may, if you please, strike me off the list of philosophers, as a non-conformist; you may call me unpliant, unreasonable, unfashionable, and a man with whom it is not worth while to argue; but till the frame of my nature be unhinged, and a new set of faculties given me, I cannot believe this strange doctrine, because it is perfectly incredible. But if I were permitted to propose one clownish question, I would fain ask, Where is the harm of my continuing in my old opinion, and believing, with the rest of the world, that I am not the only created being in the universe, but that there are a great many others, whose existence is as independent on me as mine is on them? Where is the harm of my believing, that if I were to fall down yonder precipice, and break my neck, I should be no more a man of this world? My neck, Sir, may be an idea to you, but to me it is a reality, and a very important one too. Where is the harm of my believing, that if in this severe weather, I were to neglect to throw (what you call) the idea of a coat over the ideas of my shoulders, the idea of cold would produce the idea of such pain and disorder as might possibly terminate in my real death? What great offence shall I commit against God or man, church or state, philosophy or common sense, if I continue to believe, that material food will nourish me, though the idea of it will not; that the real sun will warm and enlighten me, though the liveliest idea of him will do neither; and that, if I would obtain true peace of mind and self-approbation, I must not only form ideas of compassion, justice,

and

and generosity, but also really exert those virtues in external performance? What harm is there in all this?—O! no harm at all, Sir;—but the truth, the truth,—will you shut your eyes against the truth?—No honest man ever will: convince me that your doctrine is true, and I will instantly embrace it.—Have I not convinced thee, thou obstinate, unaccountable, inexorable?—Answer my arguments, if thou canst.—Alas, Sir, you have given me arguments in abundance, but you have not given me conviction; and if your arguments produce no conviction, they are worth nothing to me. They are like counterfeit bank-bills; some of which are so dextrously forged, that neither your eye nor mine can detect them; but yet a thousand of them would go for nothing at the bank; and even the paper-maker would allow me more handsomely for a parcel of old rags. You need not give yourself the trouble to tell me, that I ought to be convinced; I ought to be convinced only when I feel conviction; when I feel no conviction, I ought not to be convinced. It has been observed of some doctrines and reasonings, that their extreme absurdity prevents their admitting a rational confutation. What! am I to believe such doctrine? am I to be convinced by such reasoning? Now, I never heard of any doctrine more scandalously absurd, than this of the non-existence of matter. There is not a fiction in the Persian tales that I could not as easily believe; the silliest conceit of the most contemptible superstition that ever disgraced human nature, is not more shocking to common sense, is not more repugnant to every principle of human belief. And must I admit this jargon for truth, because I cannot confute the arguments of a man who is a more subtle disputant than I? Does philosophy require this of me? Then it must suppose, that truth is as variable as the fancies, the characters, and the intellectual abilities of men, and that there is no such thing in nature as common sense.

But all this, I shall perhaps be told, is but childish cavil, and unphilosophical declamation. What if, after all, this very doctrine be believed, and the sophistry (as you call it) of Berkeley be admitted as sound reasoning, and legitimate proof? What then becomes of your common sense, and your instinctive convictions?—What then, do you ask? Then indeed I must acknowledge the fact to be very extraordinary; and I cannot help being in some pain about the consequences, which must be important and fatal. If a man, out of vanity, or from a desire of being in the fashion, or in order to pass for wonderfully wise, shall say, that Berkeley's doctrine is true, while at the same time his belief is precisely the same with mine, it is well; I leave him to enjoy the fruits of his hypocrisy,

44. *Beattie's Essay on the Nature and Immutability of Truth.*

crisy, which will no doubt contribute mightily to his improvement in candour, happiness, and wisdom. If a man professing this doctrine act like other men in the common affairs of life, I will not believe his profession to be sincere. For this doctrine, by removing body out of the universe, makes a total change in the circumstances of men; and therefore, if it is not merely verbal, must produce a total change in their conduct. When a man is only turned out of his house, or stripped of his cloaths, or robbed of his money, he must change his behaviour, and act differently from other men, who enjoy those advantages. Persuade a man that he is a beggar and a vagabond, and you shall instantly see him change his manners. If your arguments against the existence of matter have ever carried conviction along with them, they must at the same time have produced a much more extraordinary change of conduct; if they have produced no change of conduct, I insist on it, they have never carried conviction along with them, whatever vehemence of protestation men may have used in avowing such conviction. If you say, that though a man's understanding be convinced, there are certain instincts in his nature which will not permit him to alter his conduct; or, if he did, the rest of the world would account him a madman; by the first apology, you acknowledge the belief of the non-existence of body to be inconsistent with the laws of nature; by the second, to be inconsistent with common sense.

The principles of the Essay are afterwards shewn to be consistent with the interests of science, and the rights of mankind: the imperfections of the school-logic are delineated: an estimate is made of metaphysic and metaphysical writers; and the author traces the causes of the present degeneracy of moral science, and the consequences of metaphysical scepticism.

To the edition of this Essay which we have used, Dr. Beattie has added a Postscript, wherein he vindicates himself from some reflections which had been thrown out against him, concerning the warmth with which he has impugned the doctrines in some parts of his work.

We must acknowledge that we have perused the argumentative parts of this Essay with much satisfaction. The simplicity of the doctrines it maintains, and their conformity with the general sentiments and interests of mankind, might justly be considered as circumstances in favour of their validity, though that were not supported by the most inviolable principles of the human constitution. If philosophical investigation would ever be rendered advantageous, it must certainly be founded upon the evidence established by this author; of whose enquiry it is not an inconsiderable consequence, that he

has

has fixed the criterion of speculative truth, and ascertained the limits beyond which the understanding can form no just or certain conclusions. The author has also ingeniously investigated the labyrinth of metaphysical sophistry and illusion, and appears to have irreparably sapped the foundations of the sceptical system of philosophy.

V. *Essays Moral, Philosophical, and Political.* 8vo. 5s. Hooper.

THIS volume consists of five Essays on the following subjects; of Philosophy and Philosophers; of Projects; of Love and Jealousy; of Commerce and Luxury; of Agriculture. In the first Essay, the author sets out with remarking, that in modern times the appellation of philosopher is unjustly become a term of reproach, and is generally used to signify a wild uncouth being, who is immersed in trifling speculations, and researches, useless, or even pernicious to society. To rectify this erroneous conception of so respectable a character, the author traces the different stages of philosophy, from its origin down to the present time; shewing its connection with the manners, government, and religion of nations; and the salutary influence it has always had upon the happiness of mankind. He proves from innumerable instances in ancient history, that those men who possessed the clearest ideas of morality and politics, generally rose to the highest stations in their respective countries. That it is not the real genius of philosophy to lead its votaries into idle investigations; but that, on the contrary, it holds forth to their attention the most important subjects of enquiry, and, while it improves the understanding, qualifies men also for the most conspicuous and active scenes of life. The republics of Greece and Rome supply our author with many illustrious examples of heroes and legislators, who prosecuted the researches of philosophy, and derived principally from that source the glory which will ever render them the objects of admiration. But as he descends to later periods, a melancholy reverse in the fortune of philosophers is presented to his view. He now beholds none of the sons of science promoted to high employments in their country; no sovereigns emulating the fame of a Marcus Aurelius, or a Julian; and no commanders of armies ambitious of gathering laurels with Cæsar, in the fields both of literature and war. This exclusion of philosophy from the higher ranks of life, leads the author into many severe remarks on the modern system of policy, which he charges with weakness, occasioned by the inadequate education which fashion has introduced among

among those, who, in modern times, are promoted to the first places of government. This Essay breathes a liberal spirit, and we cannot help regretting with our author, not only that eminent abilities alone should be an insufficient recommendation to preferment, but that the useful sciences are not more generally cultivated by those in the higher ranks of life.

The second Essay may be considered in some measure as an illustration of the first. The author here endeavours to shew, that, whatever prejudices men are apt to entertain against projects, it is to these we owe all the changes which have been made in the arts, sciences, religion, and government, and that they are always the invention of men of superior talents. Among several projects of a scientific or political kind, such as those of Bacon and Des Cartes for the advancement of philosophy, the expedition of Columbus, and the project of Colbert for establishing the arts and commerce in France, the author has mentioned the religious project of Mahomet as likewise worthy of attention. He ascribes to that impostor the merit at least of having rescued part of the East from a gross idolatry; of having spread the knowledge of the only God, and of having introduced a religion simple in itself, little embarrassed with abstruse dogmas, and which, freed from some absurd fables, would be one of the most reasonable among the false. But granting this eulogium to be just, we cannot admit, that the project of Mahomet ought to be enumerated among those which merit approbation, or that it ought not to be stigmatized with the severest censure. We are certain, that it not only was destitute of all intentional advantage to mankind, which is the genuine characteristic of every laudable project, but that it obstructed the propagation of Christianity.

In the third Essay, the author examines the nature of the passion of love, and the reciprocal influence between it and the manners and government of a nation. We shall present our readers with a few of his observations on this subject.

There is an effect of these manners still more fatal to our happiness. The habit of that inconstancy, of that levity, extends to the whole conduct of life, even to the most essential duties. A passion, which engrosses the years of our life the most susceptible of impression, gives the soul a turn difficult to be altered. By suffering frivolousness and levity to enter into the manner of treating love, men accustom themselves to use it on all occasions. The taste for virtue, which requires constant culture, is lost: men grow more afraid of the imputation of ridicule, than of the reproaches of vice. Inconstancy, the daughter, and mother of weakness, enervates their souls, and renders them incapable of any elevated sentiment.

It

It is not with reason that the rest of Europe accuse the French of having spoilt all nations, by infecting them with the taste of foppery.

‘ This influence is full as visible in respect to the mind and talents. Somebody has said, that the introduction of coaches was the ruin of the sciences and of letters. One may say with greater justice, that our false gallantry circumscribes the talents, and contracts their sphere. Frivolousness, by bringing into vogue, and conferring honours upon little talents, the most easy to be acquired, discourages men from attempting great things, which require labour and application. Enervated minds, minds absorbed in trifles, will no longer be able to subject themselves to that application, nor to attempt those things. We have amiable ministers, pretty captains, gallant philosophers, and a few great men.

‘ We value only what interests us, and self-love readily places that interest in qualities similar to those we think ourselves possessed of. The generality of the sex will esteem in men, only a merit analogous to that of women. We must allow the sex the amiable qualities, the agreeable ones of every kind: but, may it be said without offending that fair half of the human species, the situation, and particularly the education of women, oppose their acquiring those qualities which are truly estimable and useful to society? A man, desirous to please all women, will neglect true merit, and set a value upon those trifling qualifications only, which promise him the favour of the object of his adoration. How many do we see of these amphibious beings, more women than the women themselves!

‘ That is not all: the remains of this worship, extended to the whole sex in general, lead to a dissipation fatal to talents. To make one’s self beloved, it is necessary to go thro’ the whole ritual of the ceremonies of gallantry, which, though now abridged, requires time; and that time, precious and indispensable in order to acquire merit, is lost in the commerce of most women. That commerce throws a man into frivolous and unsatisfactory amusements. The women, to divert their idle hours, and fill up the chasms of their lives, give the name of pleasure to whatever can satisfy their little souls; and those empty pleasures are exactly calculated to run away with the time which men ought to employ in fitting themselves for solid qualifications. We grow deliciously weary of ourselves in the company of women, because they make us believe that we are receiving pleasure.

‘ I know, that this loss of time is thought to be repaid by the acquisition of a knowledge of the world, and of politeness.

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These advantages are, however, more imaginary than real. The bad education of women gives a sameness of manners to their sex in general, which does not suffer characters to display their diversity. It has been said of the French, that they are all birds of the same feather: this saying may, with greater reason, be applied to women. By knowing some, even of the most celebrated, one knows them nearly all. The knowledge of human nature will be little advanced by studying the fair sex.

Politeness will gain perhaps full as little by their commerce. We become polite by frequenting those for whom we have a deference and esteem, who by their superiority crush our self-love, and curb the effects of our pride. The generality of women, by their conduct and by the nature of their slender merit, exempt us entirely from that deference and esteem. Their turn of conversation, their manner of life, their long lists of vilifying adventures, the scandal of precipitate ruptures, shew us sufficiently, what kind of sentiments are inspired by frivolous beings, despotically subjugated by others still more contemptible. This commerce keeps up, and sometimes overstrains civility: true politeness will make but little progress in it.

This spirit of gallantry, of which we have seen the effects on our manners, poisons also one of the sources of our greatest and most rational pleasures, learning and works of genius of every kind, feel this infection, which deprives us of the satisfaction attached solely to the imitation of nature. We lose that noble simplicity, so charming to every ingenious mind, and instead of true images and natural passions, we form chimeras. If we take pleasure in them, we are in the case of our rustic ancestors, enchanted by the gigantic adventures of knight-errantry.

Our dramatic works turn wholly upon a sophisticated passion, most commonly painted in an affected stile, composed of insipid madrigals. A cold metaphysic of the heart and sentiments renders them languid. Thy writers of romance fall into the same fault, or into the contrary one of a filthy licentiousness. Love takes the lead in all these works, and is the spring of every action; the other passions, more noble, more useful to the happiness of the public and to that of individuals, act no longer any part in them. The poets keep up the delusion of this amorous fanaticism; and our youth, by reading these performances, accustom themselves to look upon love as the principal affair of life; finding, when more advanced in years, the contradiction between the practice and the theory: they depart from the moral instinct, to listen only to the physical; they abandon themselves to debauchery. It is the nature

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ture of errors to involve in their own ruin the truths which once accompanied them.

After an ingenious enquiry into the nature and effects of this passion, the author concludes, that it will be difficult for the legislation of a polished people to make use of love as the Spring of action; and, that in the present state of things, the legislature can only regulate this passion, and turn it to the advantage of the manners and morality of the men, by the merit of the women, whose education he justly considers as extremely defective, and unfavourable to virtue.

In the remaining Essays, the author maintains, that though commerce and luxury in a certain degree may be advantageous to a nation, they must for ever prove pernicious when carried beyond due bounds; but that agriculture is the source of population, and of real riches.

The subjects of the two last Essays have been so often treated, that there is now scarcely room for any originality in these investigations; and accordingly we do not find, that this author maintains any principles which will not readily be admitted by the greater part of mankind, though denied by a few political writers.

The third Essay is particularly ingenious, and contains many just observations on modern manners. We may say with justice of the whole, that they discover the author to be a person of learning, taste, and philosophical sentiment; and tho' it be evident that he has availed himself of the French writers, we must own that he has improved upon their doctrine.

VI. *Select Essays from the Encyclopedia.* 8vo. 6s. Leacroft.

THE celebrated work from which these Essays are extracted, intitled, *Encyclopédie, ou Dictionnaire Raisonné des Sciences*, compiled by M. Mallet, Diderot, D'Alembert, and other eminent writers in France, consists of twenty-six volumes in folio. In this extensive performance there are many articles, which were not intended to be the objects of a continued reading or particular study, but only to be occasionally consulted. There are others, which can be understood, or at least read with pleasure, by those only, who are conversant in the more abstruse sciences. But there are many, which are within the reach of almost all capacities, and are to be considered as complete Essays on the most entertaining and instructive topics. These are the pieces which are presented to the public in this volume.

Art. I. *Academics*, by the abbé Yvon. This article contains a succinct account of that sect of ancient philosophers who

followed the doctrine of Socrates and Plato, concerning the uncertainty of human knowledge, and the incomprehensibility of truth. The word *Academic*, in this sense, signifies pretty nearly the same thing as *Platonist*, there being no other difference between them, than the periods of their commencement. Those among the ancients, who embraced the system of Plato, were called *Academies*; but those who have adopted the same opinion, since the revival of letters, assumed the name of *Platonists*.

Art. II. *Academy*. In this article, the abbé Mallet mentions some of the principal academies among the moderns; and gives a particular account of the chief academies in France.

Art. III. *Conjugal Infidelity*. The author, M. Toussaint, discusses this question: 'Which of the two criminals does most harm to society, he who debauches another man's wife; or he who lives in habitual fornication, and, by declining the state of wedlock, is regardless of lawfully begetting subjects for the commonwealth?' Mr. Toussaint asserts, that the latter is more injurious to society. He then makes some cursory remarks on the pernicious effects of celibacy; and mentions the punishments which have been inflicted on adulterers, in different nations.

Art. IV. is a learned dissertation on the *Koran*, by the abbé Mallet.

Art. V. *Friendship*. Anonymous.

Art. VI. *Love*, considered in the most extensive sense of the word. Anonymous.

Art. VII. *Amulets*. Under this head the use of amulets, phylacteries, talismans, &c. is very justly exploded, by the abbé Mallet.

Art. VIII. Contains a short account of the general sentiments of Jews, Christians, Pagans, and Mohammedans, concerning *Angels*; by the same.

Art. IX. *Antediluvian philosophy*. The anonymous author of this Essay maintains, that whatever has been asserted by Hornius and others, concerning the philosophy of the antediluvians, is entirely groundless. 'Before the flood, he says, we see men careful in preserving a knowledge of the true God, and the primitive traditions; we find them employed in serious and solid occupations, such as tilling the earth, and taking care of their flocks. But all this, he observes, could be done without philosophy. We therefore seek for its origin and first progress to no purpose in the ages preceding the deluge.'—The story of the pillars of Seth, which Josephus mentions in the first book of his *Antiquities*, c. iii. is, with great justice, represented by this writer as a fiction.

Art.

Art. X. *Areopagus*, by M. Diderot.

Art. XI. *Astrology*. The abbé Mallet, in treating of this topic, exposes the idle conceits of astrologers about the horary reign of planets, the doctrine of horoscopes, the calculation of nativities, fortunes, good or bad hours of business, &c. A considerable part of this Essay consists of an extract from the second book of Barclay's *Argenis*, on the vanity of this ridiculous art.

Art. XII. *Blindness*, by M. D'Alembert. This article contains the substance of an ingenious little work, published in France in the year 1719, intitled, *Letters on Blindness*. The author's observations relative to professor Saunderson, and other blind persons, are curious and philosophical.—It is very observable, that the generality of those who become blind through accident, find, in the succour of their other senses, a resource, which they knew not of before. This our author observes, is by no means the effect of a real superiority in the other senses, but is to be ascribed solely to those persons being less distracted by external objects, and become more capable of attention.

Art. XIII. *The soul of beasts*, by Messieurs Yvon and Bouillet. These writers, in a long philosophical dissertation, endeavour to prove the existence of a soul in animals, in opposition to Des Cartes, and his followers, who maintain that brutes are mere machines. Their hypothesis, though adopted by the best philosophers of the present age, is, however, attended with some objections, particularly the following: 'If the soul of brutes be immaterial, it must be a spirit, and if so, it must be immortal, as well as the human soul.' Mess. Yvon and Bouillet reply:

'If we reflect upon the nature of the soul of animals, we descry nothing therein that induceth us to think, that its spirituality will save it from annihilation. This species of soul must be acknowledged, however, as an immaterial substance, fraught with a certain degree of activity and intelligence: but this intelligence is limited to indistinct perceptions; this activity consists but in confused desires, of which those indistinct perceptions are the immediate motive. It is very probable, that a soul merely sensitive, and whose faculties cannot be displayed without the necessary concurrence of an organised body, has been made to last but as long as the body: nor is there any thing incongruous to think, that a principle, which is only capable of feeling, and has been created by the Deity for no other purpose but to be united to a certain organisation of matter, should, upon its dissolution, cease both to feel and

exist; because the compact of union can then no longer subsist.

A soul, thus merely sensitive, has no faculties which it can exercise in a state of separation from the body; it can make no increase in the articles either of felicity, or of knowledge; nor, like the human soul, contribute eternally to the glory of the Creator, by an eternal progress of enlightened intellects, and still improving virtues. Moreover, it reflects not, foresees not, forms not any desires about futurity; and is only occupied about its sensations, for the present moment of existence. It cannot, therefore, be insisted on, that the Deity is bound, by his goodness, to grant it a good, of which it has no idea; and to prepare for it an eternity, which it neither hopes nor desires. Immortality is not intended for such a soul; being a good which it is not qualified to enjoy, because devoid of reflection; and there is a necessity of anticipating in thought the most remote futurity; and also of being able to say to itself, "I am immortal; and come what may, I shall never cease to exist, and be happy."

There is another objection against the spirituality of the soul of brutes, taken from their sufferings. The authors of the present article suggest a variety of considerations, which take off the force of this objection; and, among the rest, the notion of father Boujeant, who, in a treatise intitled, '*Philosophical Amusement on the Language of Brutes*,' supposes, that animal bodies are tenanted by demons, or the apostate angels, who are said in Scripture to have rebelled against the Almighty. Upon this hypothesis, the authors abovementioned make these reflections:

"How much are horses to be pitied!" is a frequent expression of ours, when we see one beaten in a most cruel manner by an unfeeling carter. How sad is the situation of animals sequestered to live in woods! Now if animal bodies contain not demons, let it be explained to us, for what crime committed they are doomed to come into this life, subjected to many horrid evils, whose excess becometh, in every other system, an incomprehensible mystery; whereas, if we betake ourselves to foster the opinion of Father Boujeant, no matter of debate can be more easily conciliated.

The rebellious spirits, or fallen angels, deserve a much more rigorous punishment than that which they now undergo, and thereby enjoy even a kind of happiness in their final punishments being suspended: by which mild proceeding, the goodness of the Deity is justified; as is the conduct of mankind: for upon what other foundation could they have a right

to put millions of animals to death without any necessity, nay, often, for mere diversion, but that of the Deity's authorising them so to do? How could a just and beneficent power give such a right to man over animals, since, after all, they have as great a sensibility of pain and of their destruction as we have, if they were not so many guilty victims of heavenly vengeance? —which solves the difficulty?

This hypothesis of father Boujeant we consider only as a jeu d'esprit, or, as he himself calls it, a Philosophical Amusement.

Art. XIV. *Libraries*. Anonymous. This article contains a short account of the most celebrated libraries, ancient and modern.

Art. XV. *The Jewish Cabala*. The anonymous author of this Essay gives us a view of the mystic doctrine of the Jews, their symbolical method of expounding the Scriptures, and their opinions with regard to the Deity, spirits, worlds, &c. We have here a specimen of the most chimerical absurdities that ever entered the human brain.

Art. XVI. *Calumny*, by Mess. Diderot and D'Alembert.

Art. XVII. *The Natives of Canada*. Anonymous. 'We are indebted, says this writer, to the baron de la Hontan for all the knowledge we have of this people, he having resided among them during the space of ten years.' This article, therefore, we suppose, is extracted from the baron's account of the Canadians. Their philosophical and religious tenets, if we credit this writer's representation, are subtle and refined, and far superior to any thing we should expect in a rude and uncultivated people.

Art. XVIII. *The Roman Ceremony of Canonization*, by the abbé Mallet. 'This, says the abbé, is a declaration made by the pope, in consequence of a long examination and many solemn acts, that such a person deserves to be inserted in the catalogue of saints, for having led a holy and exemplary life, and having performed some miracles.'

Writers educated in the religion of the church of Rome speak very gravely of the piety, the miracles, and the canonization of the saints. But we should be apt to treat these matters in a very different manner. In many cases, we should suspect their piety to be hypocrisy; in all cases, we should look upon their miracles as impostures; and their canonization as an impious presumption, the enrolling of knaves and cheats in the catalogue of saints.

Art. XIX. *The Character of Nations and Societies*, by M. D'Alembert. In this article, which is short, and consists of general observations, we have the following reflection: 'It is

remarkable, that wherever a despotic government is made to prevail, there the people soon become indolent, vain, and fond of frivolous amusements. The manly taste for the *real fine*, and the *real beautiful*, is soon lost among them. And in such a state no one either performs, or even thinks of great things.

We admire the spirit of freedom, and the courage, which M. D'Alembert has expressed in this paragraph. His remark is a severe reflection on the French government.

Art. XX. *Memoirs of Cardanus*. Anonymous. Cardan was born in the year 1508 *. He was professor of physic in most of the Italian universities. He was an amazing genius, but his writings contain many evident proofs that he was not always in his senses. The present article exhibits a lively picture of this very singular philosopher.

Art. XXI. *The History of Cards*, by M. Diderot. This article is chiefly collected from father Menestrier's "Curious and Instructive Library;" but contains very little information.

Art. XXII. *The Philosophy of Des Cartes*, by M. D'Alembert. In this Essay the author gives us some short memoirs of this eminent philosopher, and a view of the leading principles which are interspersed through his writings.

This publication is not extracted immediately from the *Encyclopedie*, but is a translation of the first volume of a work published at Geneva, in five volumes 12mo, entitled *L'Esprit de l'Encyclopedie, ou Choix des Articles les plus curieux, &c.*

With respect to the merit of these pieces, we cannot adopt the sublime opinion of the *French* compiler, who says, 'They are to be considered as so many complete Essays, or short treatises, in which are centred all the powers of wit, taste, elegance, solid philosophy, judicious criticism, polished erudition, and every thing that can contribute to render such performances instructive and interesting.' This encomium will certainly be thought extravagant by every impartial judge. The reader may be pleased with many of these articles, but he will never be enraptured.

VII. *Observations on the Religion, Law, Government, &c. of the Turks. The Second Edition. To which is added, The State of the Turkey Trade, &c.* 8vo. 6s. Nourse.

WE have already given an account of this performance in our Review of May 1768, but the considerable additions and improvements inserted in this second edition require our particular notice, as constituting a work almost intirely

* Moreri says 1501.

new, and of the greatest utility. From the author's character both in public and private life, we are lead to read this performance with attention, knowing that he had the best opportunities of information of any traveller that has ever given an account of Turkey. It may indeed be affirmed that very few of those who have undertaken to publish a description of the Levant, were enabled by their station, like our author, to make an accurate inquiry into the customs, laws, and manners of the people, so as to acquire a thorough knowledge of their subject. Hence it is they so frequently assume the privilege of indulging the flights and sallies of imagination; so that their narratives abound with romantic stories and fictitious inventions, resembling rather Spencer's fairy scenes, than the authentic accounts of persons who write to inform mankind. Our author aims merely to instruct his reader; he has neither fame nor interest in view; and as his information may be safely trusted to, it must afford more satisfaction to those who delight in truth, than any other production that has hitherto appeared on the same subject.

Before we take notice of the additional articles in this edition, it will be proper to observe that the author has carefully revised his work, and very much improved his language and style: these are particulars by no means unworthy the notice of any writer, however conspicuous in station or fortune; they shew a decent respect for the public, who approve of elegance as well as solidity in literary entertainments.

The present edition contains two very large articles intirely new; one which turns upon negotiations in general, with the manner of negotiating with the Porte in particular; the other which treats of the Turkey commerce, considered from its origin to the present time. We shall here confine our strictures to those two additional articles, referring the reader to our former analysis of the remainder of the work.

The author begins his Observations on Negotiation, by laying it down as a maxim, and indeed there cannot be a more just one, that experience is absolutely essential to a negotiator; the first step therefore a person ought to take, who is intended for a political employment, should be to endeavour to supply the want of practice, as practical knowledge is to be acquired only by experience. For this end our author recommends two studies to the young negotiator, namely, that of books, and that of men: at the same time he acknowledges that neither the one nor the other can fully answer the great end of experience; though the imperfect information con-

veyed by both may prove of considerable utility. The most important and difficult study, as he observes, is that of human nature; it leads to that self-knowledge which was considered by the ancient philosophers as including the sum of all human wisdom, and inscribed upon the porch of the temple of Delphi in these emphatical words, *Know thyself*.

From page 183 to page 200, the author proves, both by arguments and striking examples, that integrity of heart, and an honest candid behaviour lead on to fortune, even at courts, and that their contraries generally involve men in misery and contempt; in a word, that in political transactions, as well as in all other occurrences of life, virtue is generally its own reward. To inculcate these truths is doing a real service to mankind, as a prepossession has perhaps too generally prevailed in the world, that the court is a soil where heaven's influence scarce can penetrate, and that politics in themselves are nothing but knavery and artifice. It is laudable in an author to endeavour to persuade mankind of the goodness and rectitude of human nature; and no writers have done more injury to the cause of virtue than Tacitus, Machiavel, Rochefoucault, and others, who have represented it in an unfavourable light. To persuade men that they are by nature vicious and corrupt, is a sure way to make them so.—From page 201 to the close of this chapter our author inculcates a very important truth, namely, that a negotiator should make it his chief study to come at the knowledge of the true character of the prince at whose court he resides; this he should endeavour to do, not from report, which is often fallacious, but from real facts.

We come now to Chap. xiii. which treats of the manner of conducting negotiations with the Porte; and here we shall content ourselves with observing in general, that it sets in the most striking point of view the various frauds, artifices, and chicanery practised by the viziers and their substitutes; their avarice and self-interestedness; the various impositions of the dragomans or interpreters; in a word, the many and great disadvantages which a Christian ambassador at the Porte has to struggle with.

This is followed by the last, and perhaps the most important article of this curious work, namely, the State of the Turkey Commerce considered. Prefixed to this is an advertisement, in which the author gives the reader to understand, that a sincere zeal to promote the welfare of his country, the noblest motive by which a subject can be actuated, was his inducement to lay the present state of the Turkey trade before the public. We shall not pretend to give an analysis

of this last article, which is too important to be abridged; it contains several curious and interesting anecdotes that are not to be found any where else. We shall therefore refer the reader to the work itself, which upon the whole he will find to be a most judicious and useful performance.

VIII. *The Roman History, from the Building of Rome to the Ruin of the Commonwealth. Illustrated with Maps and other Plates.* By N. Hooke, Esq. Vol. IV. 4to. 181. boards. Longman.

AT the expiration of a civil war, when, as is generally the case, the people find themselves enslaved by the victorious party, although both parties always pretend to take up arms for the public good, the vanquished are not only beheld with pity, but highly extolled as unfortunate friends to their country, to which the chance of war has prevented them being serviceable; and their memory is frequently transmitted to posterity as that of unblemished patriots, who had no other motive for arming, than a desire to preserve the public liberty, while, had themselves been victorious, they would have acted in the same manner as their opponents, making use of their victory, as they originally intended, to establish their own power, and to acquire private emolument. This, at least, appears to have been the case with the war betwixt Cæsar and Pompey, the latter of whom, however he has been extolled as the defender of the liberties of Rome, would, had he been the conqueror, have trampled them under foot as much as Cæsar did, having done it in some degree before the civil war commenced. Had Pompey earnestly desired to avoid involving his country in a civil war, would he not have agreed to Cæsar's proposal, that both should divest themselves of the power they possessed, rather than, by refusing his consent, oblige Cæsar, in his own defence, to continue in his government; for, as to what may be urged, that he acted herein only in conformity to the pleasure of the senate, no one will believe that when the whole power of the state was in a manner divided betwixt two commanders, the opposition of whom to each other alone prevented either of them from usurping an arbitrary power, and preserved the tottering liberties of the republic, the senate should freely, with an unanimous voice, command one of them to resign his power, and thereby throw themselves on the mercy of the other; especially, as this command was given without any qualifying hint of good will towards him, but on the contrary, with irritating menaces if he should not comply, and with circumstances which indicated severe

severe treatment, if he should. The senate could not be so blind to their own interest, and certainly acted in this manner only in consequence of being in fear of Pompey, whom, as they deemed him the most able to protect them, they thought it prudent to favour.

It may still be alledged, that Cæsar acted not the part of a good citizen in disobeying the command of the senate, in whom all legal power was vested, and that it was not a sufficient excuse for his behaviour, that the command appeared to him to be unfairly obtained by his antagonist: we cannot pretend to exculpate him wholly from this charge, but will present our readers with the apology which Mr. Hooke has made for him.

‘It must be remembered,’ says he, ‘that a certain destruction would have attended Cæsar if he had submitted to the decree made against him by the senate. He would thereby have been disarmed at once, and been reduced to the condition of a private citizen; and Pompey, with all the power of the state in his hands, would easily have disappointed him of the consulship. He intended, it is certain, to do so, and even to bring him to trial, as Cato, and others, were continually threatening him; and of this last circumstance, Cæsar, according to Suetonius, was really apprehensive. He engaged in the war, says that Listorian, because he was afraid of being called to an account for what he had done in his first consulship contrary to the religion, the laws, and the authority of the tribunes; for Cato often declared, and with an oath too, that he would impeach him as soon as he disbanded his army: and it was commonly talked, that if he returned a private person, he would, like Milo, be tried, with a guard to attend the court. This circumstance Asinius Pollio has confirmed, when he says, that Cæsar, upon viewing his enemies slaughtered and put to flight upon the plains of Pharsalia, spoke these words; They would have it so: I Caius Cæsar, who have performed such great things, must have undergone a sentence of condemnation, had I not desired the assistance of my army.’

This volume, which completes the work, opens with the breaking out of the civil war at the end of the year 703, from the building of the city. Our author first discusses the rise and progress of that contest which proved so fatal to the yet remaining liberties of Rome. We cannot help here remarking with wonder, the infatuation of Pompey, who could think himself so secure against the power of Cæsar, who was entering Italy at the head of his victorious legions, that he even laughed at those who seemed to dread the war, which he was himself so unable to maintain, that he abandoned Italy to his antagonist at the very beginning of it: for although some have been of opinion, that he saw from the beginning that he should be obliged to quit it, and endeavoured only to keep up the spirits of his party, by pretending to be under no such apprehensions, yet we concur in opinion with our author, that there appears nothing in the history of the commencement

ment of this war which countenances such an opinion. He attempted to stop the progress of Cæsar, but without effect, having little more than the two legions of veteran soldiers which had been taken from his competitor, who had not less than ten legions in his service; but if he had despaired at first of keeping Italy, to what purpose should he waste his time and his force in that country?

It was doubtless a capital error in Pompey, when he found it impossible to defend Rome, that he did not take with him the public money. Dr. Middleton, in his *Life of Cicero*, has said, in defence of it, 'that it is a common case in civil dissensions for the honest side, through the fear of discrediting their cause by any irregular act, to ruin it by unreasonable moderation.' The public money was kept in the Temple of Saturn, and the consuls contented themselves with carrying away the keys, fancying that the sanctity of the place would secure it from violence, especially when the greatest part of it was a fund of the sacred kind, set apart by the laws for occasions only of the last exigency, or the terror of a Gallic invasion. On this Mr. Hooke remarks, that Cicero advised the carrying away of this sacred treasure, and adds to this remark, 'that it was all along the intention of Pompey and the consuls so to do, and it would have been done, had not their fears deprived them of their senses.' Whether or not it was reverence towards the sacred treasure which induced Pompey to leave it untouched, it is evident enough he had no scruple on that head afterwards, when he sent the tribune C. Cassius to Capua, with directions to the consuls to return to the city, and to bring away the money out of the sacred treasury, but it was not then safe for them to attempt it; it fell therefore into Cæsar's hands, who, when it was represented to him that it ought not to be employed but under the terror of a Gallic invasion, replied, that he had removed that scruple by subduing the Gauls. When Cæsar had made himself master of Italy he took a great deal of pains to win over to his interest those who had not declared themselves his enemies; amongst those was Cicero, to gain whom he left no means untried; and here our historian takes occasion to censure that orator's timidity, in hesitating about the part which he should take. Cicero's Epistles furnish him with plentiful proofs of this. At one time he excuses himself to Pompey for not following him, because, while he was actually on the road for that purpose, he learnt that it was dangerous to proceed, as Cæsar's troops might intercept him; being so ingenuous, however, as to own in the same letter, that while there was the least hopes of peace being preserved, it would not be prudent to be too active against

against Caesar, remembering, he says, how much he had formerly suffered from the latter in the affair of his exile. When Pompey had set sail for Greece, 'Hitherto, he writes, I was vexed and uneasy, because unable to come to any resolution; but now it is no longer vexation and grief, it is anguish and distraction.' And now he determined to follow Pompey; but on hearing afterwards that Pompey's affairs were in a disadvantageous posture, he again changed his intention; yet afterwards, when those affairs seemed to wear a more promising aspect, he finally determined to join Pompey. 'Cicero, our author remarks, very well knew, from the beginning, which was the most honourable part for a man of his political principles to act, under his connection with the chiefs of the aristocracy, and his formal engagement to Pompey; but the prudential part was not so clear a point. He dreaded Caesar's resentment, but he was still more afraid of the resentment of Pompey. "I find I am either way in danger from the one party by not doing my duty, and from the other by doing it; and so distracted are public affairs, that I can steer no course but what is full of perils." There is, however, something to be offered in Cicero's favour; what he meant by doing his duty, was, perhaps, no more than what he thought would be expected from him by the party of which he was a member; if this was the case, he is very justifiable in seeking the safest side, when it became no longer safe to remain neuter, as he seems not to have had a high opinion of the uprightness of either side. Pompey had indeed been high in his estimation, but he saw well enough, as he wrote to his friends, that, which way soever the contest should be decided, the liberty of the people would undoubtedly be destroyed; it is, therefore, no wonder that he should be desirous to retire quietly to his villas, and that he should lament his being distinguished with his title (of imperator) and his bearing about his embarrassing parade of lictors. Had his irresolution been so deserving of contempt as Mr. Hooke pretends, he would not probably have avowed it so freely, and in joining that which he at last thought to be the strongest party, he was countenanced by many other Romans of note.

Our historian, after reciting the measures which Caesar took to settle every thing in the south of Italy, and to secure Sicily and Sardinia, mentions the siege of Marseilles. We were disappointed here in finding that Mr. Hooke, who has censured Cicero for not readily sharing the danger of his friends and allies, should not take this opportunity of commending the Massilians for taking part with Pompey and the senate.

He next proceeds to relate the war in Spain, whither Cæsar thought proper to hasten (leaving his lieutenants to besiege Marseilles) that he might arrive there before Pompey, who was gone into Greece to collect troops, with which he intended to reinforce those in Spain, now under the command of his lieutenants. Cæsar had a variety of difficulties to overcome in this expedition, which called for the utmost exertion of his military abilities; difficulties which seemed to threaten him with destruction, and which would have really ruined a less experienced commander.

The particulars of the siege of Marseilles are next related in a lively and entertaining manner; after which our historian conducts Cæsar into Greece, and describes the campaign between him and Pompey, the various and interesting transactions of which, and particularly the memorable battle at Pharsalia, have afforded him an opportunity of shewing his abilities to advantage. This battle was fought on the 9th of August of the Roman year, and as Mr. Hooke takes occasion, from the mention of this and of other dates, to controvert the determination of bishop Usher concerning the difference betwixt the months of the Roman calendar and those of the Julian year, we shall present our readers with what he advances on this subject, in which he certainly has reason on his side.

The 9th of August of the Roman year, according to primate Usher, corresponded with the 6th of June of the Julian; but the battle, I should think, was fought later in the year. Cæsar encamped in the plains of Pharsalia when the corn was almost ripe, "*quæ prope jam matura erat*:" it was therefore in the end of May, or beginning of June, of the Julian year; Pompey followed him a few days after, "*paucis post diebus*," but was in no haste to give him battle. Cæsar had time to exercise his troops, to teach his light-armed soldiers to fight among the cavalry, and to raise the spirit and courage of his men, by sending them daily to offer battle to the enemy, "*continentibus diebus*." There were several skirmishes between parties detached from the two armies. Appian and Lucan both tell us, that before the battle Cæsar's troops had been sent out to gather corn: and, in fine, Cæsar, despairing to draw Pompey to an engagement, was preparing to march to another place; and one of his reasons was, the better to supply his army with provisions; so that we cannot allow less than a month between Cæsar's arrival in Thessaly and the battle. Now the harvest in that country, as has been remarked above*, does not come

* The passage here referred to is as follows:

"Suivant les informations que j'ai demandées en Thessalie, et suivant ce que m'en on rapporté ici les Gens de ce pays-là, la moisson s'y fait dans le mois de Juin; et du côté de Larissa et de Tricala, c'est dès les premiers jours de Juin; et du côté de Jannina et des environs, ce n'est que du 15 au 20 du même mois."

Extrait d'une Lettre écrite à M. Pellerin, par M. Clairambault, Consul de France à Salonique, en date du 4 Janvier, 1755.
Imprimé dans le 26 Tome des Memoires de Litterature.

on before the beginning of June at Larissa, and the 15th, or 16th at Jannina. The 9th of August of the Roman year must, therefore, have corresponded with the end, or 29th of June, of the Julian year: and thus the battle was given a few days after the harvest; which agrees with Plutarch, who tells us, that it was fought in the greatest heat of summer; and with Suetonius, who says, that Cæsar besieged Pompey four months at Dyrrhachium, which he did not begin to do till the end of winter, when Antony brought him the remainder of his army.

Speaking of the letters which Curio brought from Cæsar to the senate, and with which he arrived on the first of January:

According to bishop Usher, says he, the first of January of this Roman year, [704 Y. R. 48 bef. Chr.] answered to the 22d of October of the Julian year 50, before Christ, so that the autumnal months were carried back into summer, and the winter months into autumn. It is impossible to reconcile this way of reckoning with the unanimous testimony of the ancient historians. And the primate pretends that they were deceived by Cæsar's reformation of the calendar. But it is also irreconcilable with the facts related by them; and it is astonishing that abbé Mongault, Dr. Middleton, and M. Crevier, who have examined so narrowly into every thing relating to these times, did not perceive this mistake. Cicero, in a letter to Tiro, whom he had left sick beyond seas, dated the 29th of January, charges him not to sail during the winter: "Cave festines aut committas, ut aut æger aut hieme naviges;" and he adds, that he imagines the hard winter has prevented his letters from reaching him: "Neque enim meas puto ad te litteras tanta hieme perferre." Ep. Fam. xvi. 11. Could Cicero, then in the southern parts of Italy, call the beginning of November hard winter? No: he speaks of letters written in the end of December. In a letter dated the 7th of April, ad Att. x. 2. he says, the swallow is come, "garrula [hirundo] en adest;" or the spring is come. The first of April, therefore, could not answer to any part of the month of January; it was certainly March. The ingenious M. de la Nauze, member of the Royal Academy of Literature in Paris, has proved the first day of this Roman year to be the 16th of December of the Julian year, which is fifty-five days later than our learned primate.

It is a proof of a writer's penetration, that, when an author, though one of credit, has amplified circumstances, or added any thing which it is not very probable could happen, he is not imposed on so far as to copy such an author implicitly; we have frequent instances of Mr. Hooke's skill in selecting such passages from those who have written on the Roman affairs; but it may happen that a spirit of scepticism may lead an author too far, and make him condemn the good with the bad, and consign truth along with falsehood to oblivion. We do not absolutely aver that this is the case in the work before us, but we find some instances in which we violently suspect it: such, for instance, is that passage where he ridicules Suetonius's account of Cæsar's passing the Rubicon; the incidents of that commander's leaving his friends at table, and going

privately to the banks of the river, and of his seeing a man of extraordinary size in the river, who, snatching a trumpet, sounded a charge, and went over to the other side, merit, indeed, no credit; but it does not appear to us that 'his hesitation on the banks of the Rubicon is quite ridiculous,' nor that 'his imploring the protection of his soldiers,' after his passage, is so. Whoever considers the consequence of his undertaking, that this river being the boundary of his province, his crossing it was the actual beginning of civil war, is it a matter so extraordinary that, turning to those about him, he should say, 'we may still retreat, but if we pass this little bridge, we must put all to the decision of the sword?' Certainly no—and his not mentioning it in his Commentaries is not a circumstance sufficient to invalidate the testimony of Suetonius, even although (as our author remarks) Cæsar's determination had been taken long before, and indeed was not free. We presume that to all who are acquainted with the insinuating art of Cæsar, it will appear very probable that Suetonius had good foundation for saying that 'passing the river with his army, and having received the tribunes of the people, he, with tears in his eyes, and his cloaths torn from his breast, implored the protection of the soldiers;' against which our author opposes only the following questions, 'Could Cæsar be ignorant of the attachment of his soldiers to him? Had they not followed him with an intire confidence for nine years? Had he not endeared himself to them by the unwearied care he had taken of their subsistence, and by his magnificent presents? Did not both the soldiers and officers ground the hopes of their fortunes upon his generosity and protection?' To all which we answer, yes: yet as these soldiers and officers might also undoubtedly have been amply rewarded for revolting from him, he might chuse to take every opportunity of attaching them to his interest. We must also dissent from Mr. Hooke's opinion with respect to Cæsar's holding up his papers in his left hand when he swam from the Mole at Alexandria, as he might probably have some papers with him there, although Mr. Hooke thinks otherwise; and if his plunging into the sea must wet them, his holding them up might prevent their being so much wetted as to be spoiled: and the fact is attested by several authors.

After the decisive battle at Pharsalia, we have a relation of Pompey's flight and death, and cannot reflect without detestation on the base and barbarous policy of Ptolemy's ministers in treacherously murdering this unhappy fugitive, at the very time they were giving him a friendly invitation. We shall here give the narrative of this assassination in our author's words.

Pto.

Ptolemy, yet in his minority, was at Pelusium at the head of a considerable army, making war against his sister Cleopatra, whom he had expelled the throne, to which by her father's will she had an equal right with him. Pompey sent to demand his protection, and a safe retreat in Alexandria, in consideration of the friendship that had subsisted between him and his father. The messengers, after discharging their commission, began to converse freely with the king's troops, many of whom had served formerly under Pompey, and had been left in Egypt by Gabinus; and they exhorted them not to despise their old general in his adverse fortune. The king's ministers, who, during his minority, had the administration in their hands, either out of fear, as they afterwards pretended, that Pompey should debauch the army, and thereby make himself master of Alexandria and all Egypt; or despising his low condition, gave a favourable reception to the deputies in public, and invited Pompey to court: but dispatched, at the same time, Achilles, captain of the king's guards, and Septimius, a military tribune, with secret orders to murder him before he came into the king's presence. They put off from the shore in a small bark, with a few guards, and made towards Pompey's ship. When on board, they accosted him with an air of frankness, and invited him into the boat. Pompey, after taking leave of Cornelia, ordered two centurions, one of his freedmen named Philip, and a slave, to enter the boat with him; and as Achilles gave him his hand to assist him in coming out of the ship, he turned to his wife, and repeated two verses of Sophocles, signifying, that, Whoever goes to the court of a king, becomes a slave from that moment. During the passage from the ship to land, nobody spoke to him a single word, or shewed the least mark of friendship or respect; Pompey broke the silence, and looking Septimius in the face, "Methinks," said he, "I remember you to have formerly served under me." Septimius gave only a nod with his head, without uttering a word, or denoting the least civility. Whereupon Pompey took out a speech which he had prepared in Greek for the Egyptian king, and began to read it. In this manner they came near the land, and when Pompey rose to go out, Septimius stabbed him in the back, and was immediately seconded by Achilles. Pompey, without making any resistance, or saying a word, covered his head with his robe, and resigned to fate. At this sad sight, Cornelia and her attendants weighed anchor, and made off to sea. His murderers cut off his head, leaving the body on the shore. His freedman Philip stayed by it, and while he was gathering up some pieces of a broken boat for a pile, he was thus accosted by an old soldier, who had served under Pompey: Who art thou, that art making these sad preparations for the funeral of Pompey the Great? Philip answered him, One of his freedmen. Thou shalt not, replied he, have all this honour to thyself: let me partake in an action so just and sacred; it will please me, amidst the miseries of my exile, to have touched the body, and assisted at the funeral of the greatest and noblest soldier Rome ever produced. In this manner were the last rites performed to Pompey. His ashes, according to Plutarch, were carefully collected, and carried to Cornelia, who deposited them in a vault in his Alban Villa. The Egyptians, however, afterwards raised a monument to him on the place, and adorned it with figures of brass, which having been defaced by time, and buried almost in sand and rubbish, was sought out and restored by the emperor Adrian.

• Such

Such was the end of Pompey the Great, on the 28th of April, in the 58th year of his age. How happy had it been for him to have died in that sickness, when all Italy was putting up vows and prayers for his safety, or if he had fallen by the chance of war on the plains of Pharsalia, in the defence of his country's liberty*, he had died still glorious, though unfortunate; but, as if he had been reserved for an example of the instability of human greatness, he, who a few days before commanded kings and consuls, and all the noblest of Rome, was sentenced to die by a council of slaves; murdered by a base deserter; cast out naked and headless on the Egyptian strand; and when the whole earth, as Velleius says, had scarce been sufficient for his victories, could not find a spot upon it for a grave.

When a great man falls by such unworthy means, the pity thereby excited throws a veil over his faults; even our historian seems, while relating his assassination, and reflecting on his fate, to have forgotten the character which he has given him, in examining that drawn by Dr. Middleton, of having been a violator of the laws of his country, and not having in the least merited to be called a man of integrity.

[To be concluded in our next.]

IX. *A Complete System of Land Surveying, both in Theory and Practice.* By Thomas Breaks. 8vo. 7s. 6d. boards. Murray.

HOW various are the effects which the tincture of mathematics has upon the heads of those who are not properly qualified to receive it: like laudanum, which, if it does not produce the desired effect, generally causes a delirium, it however differs from other poisons which always prove fatal if taken in large quantities, whereas this tincture is more or less pernicious, in proportion reciprocally as the quantity administered; that is, the greater the dose the less the mischief. It indeed produces one effect common to all who take it, namely, the ambition of becoming an author; hence it is that watch-makers have turned perpetual-motion hunters, common carpenters erected themselves into architects, and as common house-painters designed themselves into professors of perspective. Men thus complexioned are ever busy and ever blundering, they obtrude upon the public the most jejune and uninteresting performances, and thereby not only subject themselves to ridicule, but the science to disparagement likewise; we there-

* Our historian can mean here only that he was fighting against an usurper who was attacking his country's liberty, not that he was no usurper himself, for he says of him elsewhere, that he armed illegally the whole empire, to preserve his own superior power.

fore could sincerely wish that those who have not a passport from Nature to traverse the regions of Science, would be content with that happiness which seems to lie within the sphere of their activity; they may be good and useful members of society without being mathematicians; few are equal to the arduous task of becoming such, and where a necessary genius for that purpose is wanting, it is surely the highest imprudence to persevere in the attempt.

The motley performance now before us seems to be the work of some such eccentric genius as above described; it is chiefly a compilation from other authors, and there is scarce a leaf wherein Mr. Breaks can claim any thing as his own, except such mistakes and inaccuracies as the undermentioned pages enumerate.

Page 5. Def. 21. A parallelogram or long square hath four right angles, &c.

Remark. A parallelogram is a four sided figure, whose opposite sides are parallel.

Ibid. Def. 23. A rhomboides hath four sides, the opposite only are parallel.

Remark. This is a definition of a parallelogram.

Page 7. Def. 35. An ellipsis is a curve-lined figure of unequal diameters, being longer one way than the other, &c.

Remark. It should have been *unequal axes*.

Page 14. Prop. 10. To make a parallelogram on two given lines.

Remark. It should have been (for the author's rule makes it so) to make a right angled parallelogram with two given lines.

Page 17. Prop. 17. Given the transverse diameter A B, and the conjugate C D of an oval, to describe the same.

Remark. It should have been transverse and conjugate *axis*, especially with regard to an ellipse, as in the 18th proposition.

Pages 28, 29, 30, &c. Upon or between two equal parallels.

Remark. Ungeometrically expressed.

Remark upon Prop. 16. p. 31. A triangle similar and proportional to another, is a solecism in geometry; for if triangles are similar, their sides will be proportional.

Page 110. Prop. 38. To find the side of the *greatest* inscribed square in a circle.

Remark. It should have been, To find the side of the inscribed square.

Remark on Prop. 43. p. 116. The rule here given to measure an ellipse is not true, for it is the product of the transverse and conjugate *axes* of an ellipse that must be multiplied by .7854, to give the area.

Page 132. Prop. 53. Multiply the area of the base by the length of the solid.

Remark. It should rather have been, multiply the area of the base by the perpendicular height, &c.

Remark on Prop. 61. p. 152. The diameter of a segment of a spheroid being 18, the greatest diameter of the spheroid must certainly be more than 14. The spheroid and its segment being, as in the figure (referred to by the author) in the example.

Page 155. Prob. 65. To find the solidity of an hyperbolic conoid.

Rule. Every hyperbolic conoid being $\frac{3}{2}$ of its circumscribing cylinder, &c.

Remark. This rule is not true, for no hyperbolic conoid is $\frac{3}{2}$ of its circumscribing cylinder, unless the axis of the conoid be equal to the transverse axis of the generating hyperbola. We know very well this proportion of 12 to 5 has been given by several authors before Mr. Breaks; yet, whoever considers the investigation at page 174 of Simpson's Fluxions, will find, that the content of an hyperbola conoid is to that of a cylinder of the same base and altitude, as $\frac{1}{2}a + \frac{1}{3}x$ to $a + x$, where a denotes the transverse axis of the generating hyperbola, and x the perpendicular height of the conoid. Now if we here suppose $x = a$, the proportion becomes that of 5 to 12; but as x may be greater or less than a , the proportion will accordingly vary; thus if $x = \frac{1}{2}a$, or the height of the conoid equal to the semi-transverse axis, the said conoid will then be $\frac{2}{3}$ of its circumscribing cylinder, and if $x = \frac{1}{3}a$, the proportion becomes that of 11 to 24, &c. &c.

P. 213, l. 16. Polar circles are distant from each pole $34^{\circ}30'$.

Remark. Instead of $34^{\circ}30'$, it should be $23^{\circ}30'$.

Having no room for farther extracts, we recommend it to the author's care, to correct, in the next edition, the inaccuracies here pointed out, and also every other mistake which may have escaped his observation in this.

X. *A Voyage round the World.* By Lewis de Bougainville, Colonel of Foot, and Commodore of the Expedition, in the French Frigate La Boudeuse, and the Store ship L'Etoile. Translated from the French by John Reinhold Forster, F. A. S. 4to. 11. 1s. in boards. Nourse.

IN our Review for September last we gave an account of a translation of Dom Pernety's Historical Journal of M. de Bougainville's Voyage. The work now before us is trans-

lated from a narrative of that voyage, lately published by M. de Bougainville himself; who not only was the adviser and chief commander in the expedition, but is a gentleman of great eminence in the sciences. We formerly intimated a conjecture, that the imperfections of Dom Pernety's Journal would be in a great measure remedied by the ingenious Mr. Forster, whose version of M. de Bougainville's voyage, we were informed, was put to the press: and we have now the pleasure to find our opinion fully justified.

Upon comparing the narrative of M. de Bougainville with that of Dom Pernety, it is evident that the former is greatly superior in point of useful information. The chief design of Dom Pernety being apparently to amuse his readers, he admitted into his work the relation of many trifling occurrences; while, on the contrary, M. de Bougainville has been minutely solicitous, not only to give a faithful account of the natural history of the countries, and the manners of the people which he visited; but likewise to correct the errors of former charts, and improve geography more than any preceding navigator.

We perceive in the history of his voyage, the inquisitive philosophical spirit of a genius that had been cultivated by the lessons of M. d'Alembert. In a few instances, however, he has been misled by false reports; but these are accurately remarked in the judicious annotations of Mr. Forster, who has also carefully translated the marine phrases, which frequently occur in the work, and must render it highly useful to all British voyagers.

It would be endless to enumerate the instances in which M. de Bougainville has rectified the charts of M. Bellin. They are, however, of the greatest importance to navigators, and add much to the value of this work. The author's account of the manner in which he passed the river St. Lucia, on his journey from Buenos Ayres to Montevideo, may afford amusement to our readers.

'The prince of Nassau went with me; and as a contrary wind prevented our returning in a schooner, we landed opposite Buenos Ayres, above the colony of San Sacramento, and made this tour by land. We crossed those immense plains, in which travellers are guided by the eye, taking care not to miss the fords in the rivers, and driving before themselves thirty or forty horses, among which they must take some with nooses, in order to have relays, when those on which they ride are fatigued. We lived upon meat which was almost raw; and passed the nights in huts made of leather, in which our sleep was constantly interrupted by the howlings of tigers that lurk around them. I shall never forget in what manner we crossed the river St. Lucia, which is very deep, rapid, and wider than the Seine opposite the Hospital of Invalids at Paris. You get into a narrow, long canoe, one of whose sides is half

half as high again as the other; two horses are then forced into the water, one on the starboard, and the other on the larboard side of the canoe, and the master of the ferry, being quite naked, (which, though a very wise precaution, is insufficient to encourage passengers that cannot swim) holds up the horses heads as well as he can above the water, obliging them to swim over the river, and to draw the canoe, if they be strong enough for it.

In the history of this voyage we meet with a particular detail of the establishment of the Spaniards in Rio de la Plata; and of the missions in Paraguay, and the expulsion of the Jesuits from that province, of which M. de Bougainville was an eye-witness. As the government of the missionaries was of so singular a nature, we shall give this author's account of its origin; their policy forming too large a subject to be inserted in our Review.

'In 1580 the Jesuits were first admitted into these fertile regions, where they have afterwards, in the reign of Philip the third, founded the famous missions, which in Europe go by the name of Paraguay, and in America, with more propriety, by that of Uruguay, from the river of that name, on which they are situated. They were always divided into colonies, which at first were weak and few, but by gradual progress have been increased to the number of thirty-seven, viz. twenty-nine on the right side of the Uruguay, and eight on the left side, each of them governed by two Jesuits, in the habit of the order. Two motives, which sovereigns are allowed to combine, if they do not hurt each other, namely, religion and interest, made the Spanish monarch desirous of the conversion of the Indians; by making them catholics, they became civilized, and he obtained possession of a vast and abundant country; this was opening a new source of riches for the metropolis, and at the same time making proselytes to the true Deity. The Jesuits undertook to fulfil these projects; but they represented, that in order to facilitate the success of so difficult an enterprise, it was necessary they should be independent of the governors of the province, and that even no Spaniard should be allowed to come into the country.

'The motive on which this demand was grounded, was, the fear lest the vices of the Europeans should diminish the ardour of their proselytes, or even remove them farther from Christianity; and likewise lest the Spanish haughtiness should render a yoke, already too heavy, insupportable to them. The court of Spain, approving of these reasons, ordered that the missionaries should not be controuled by the governour's authority, and that they should get sixty thousand piastres a year from the royal treasure, for the expences of cultivation, on condition that as the colonies should be formed, and the lands be cultivated, the Indians should annually pay a piastre per head to the king, from the age of eighteen to sixty. It was likewise stipulated, that the missionaries should teach the Indians the Spanish language; but this clause it seems has not been executed.

'The Jesuits entered upon this career with the courage of martyrs, and the patience of angels. Both these qualifications were requisite to attract, retain, and use to obedience and labour, a race of savage, inconstant men, who were attached to their indolence

and independence. The obstacles were infinite, the difficulties increased at each step; but zeal got the better of every thing, and the kindness of the missionaries at last brought these wild, dissident inhabitants of the woods, to their feet. They collected them into fixed habitations, gave them laws, introduced useful and polite arts among them; and, in short, of a barbarous nation, without civilized manners, and without religious principles, they made a good natured well governed people, who strictly observed the Christian ceremonies. These Indians, charmed with the persuasive eloquence of their apostles, willingly obeyed a set of men, who, they saw would sacrifice themselves for their happiness; accordingly, when they wanted to form an idea of the king of Spain, they represented him to themselves in the habit of the order of St. Ignatius.

However, there was a momentary revolt against his authority in the year 1757. The catholic king had exchanged the colonies on the left shore of the Uruguay against the colony of Santo Sacramento with the Portuguese. The desire of destroying the smuggling trade, which we have mentioned several times, had engaged the court of Madrid to this exchange. Thus the Uruguay became the boundary of the respective possessions of the two crowns. The Indians of the colonies, which had been ceded, were transported to the right hand shore, and they made them amends in money for their lost labour and transposition. But these men, accustomed to their habitations, could not bear the thought of being obliged to leave the grounds, which were highly cultivated, in order to clear new ones. They took up arms: for long ago they had been allowed the use of them, to defend themselves from the incursions of the Paulists, a band of robbers, descended from Brazilians, and who had formed themselves into a republic towards the end of the sixteenth century. They revolted without any Jesuits ever heading them. It is however said, they were really kept in the revolted villages, to exercise their sacerdotal functions.

The governor-general of the province de la Plata, Don Joseph Andonaighi, marched against the rebels, and was followed by Don Joachim de Viana, governor of Montevideo. He defeated them in a battle, wherein upwards of two thousand Indians were slain. He then proceeded to conquer the country; and Don Joachim seeing what terror their first defeat had spread amongst them, resolved to subdue them entirely with six hundred men. He attacked the first colony, took possession of it without meeting any resistance; and that being taken, all the others submitted.

At this time the court of Spain recalled Don Joseph Andonaighi, and Don Pedro Cevallos arrived at Buenos Ayres to replace him. Viana received orders at the same time to leave the missions, and bring back his troops. The intended exchange was now no longer thought of; and the Portuguese, who had marched against the Indians with the Spaniards, returned with them likewise. At the time of this expedition, the noise was spread in Europe of the election of king Nicholas, an Indian, whom indeed the rebels set up as a phantom of royalty.

Don Joachim de Viana told me, that when he received orders to leave the missions, a great number of Indians, discontented with the life they led, were willing to follow him. He opposed it, but could not hinder seven families from accompanying him; he settled them at the Maldonados, where, at present, they are patterns of industry and labour. I was surprised at what he told me concerning

cerning this discontent of the Indians. How is it possible to make it agree with all I had read of the manner in which they are governed? I should have quoted the laws of the missions as a pattern of an administration instituted with a view to distribute happiness and wisdom among men.

Indeed, if one casts a general view at a distance upon this magic government, founded by spiritual arms only, and united only by the charms of persuasion, what institution can be more honourable to human nature? It is a society which inhabits a fertile land, in a happy climate, of which, all the members are laborious, and none works for himself; the produce of the common cultivation is faithfully conveyed into public store-houses, from whence every one receives what he wants for his nourishment, dress, and house-keeping; the man who is in full vigour, feeds, by his labour, the new born infant; and when time has consumed his strength, his fellow-citizens render him the same services which he did them before. The private houses are convenient, the public buildings fine; the worship uniform and scrupulously attended; this happy people knows neither the distinction of rank, nor of nobility, and is equally sheltered against super-abundance and wants.

The great distance and the illusion of perspective made the missions bear this aspect in my eyes, and must have appeared the same to every one else. But the theory is widely different from the execution of this plan of government.

Mr. Forster's judicious annotations, with the exactness and elegance of the charts, render this translation superior to the original*; and we cannot help expressing a desire, that a gentleman, whose improvements in natural history we have, on several occasions, perused with so much satisfaction, should be induced to accompany his two congenial philosophers on the intended navigation round the globe. A person who has so well illustrated, and commented on the narrative of M. de Bougainville's voyage, must be eminently qualified to form a triumvirate upon an expedition of the same kind.

XI. *Zoologia Ethica. A Disquisition concerning the Mosaic Distinction of Animals into Clean and Unclean. Being an attempt to explain to Christians the Wisdom, Morality, and Use of that Institution. In Two Parts. By William Jones, Rector of Pluckley, in Kent.* 8vo. 2s. Robinson.

THE Levitical law, relative to clean and unclean beasts, has given occasion to various enquiries and conjectures among the learned

In the list of clean animals we find oxen, sheep, and goats; all fishes with fins and scales; all fowls, as larks, doves, and

* M. de Bougainville's charts are given in loose and disjointed parts; but Mr. Forster has connected the whole track from the South Seas to Batavia, in such a manner, that the reader will find his ease and convenience consulted by an arrangement equally useful and agreeable.

the like, 'which are unexceptionable in their manners, and lofty in their flight.' On the other side, there are dogs, swine, wolves, foxes, lions, tygers, moles, and serpents; eels and water-snakes; vultures, kites, ravens, owls, and bats.

Those only are admitted into the class of clean animals, which divide the hoof and chew the cud. These external characters, it is certain, are generally attended with a tractable, harmless, and profitable disposition. But our author goes farther, and endeavours to shew, that the characters themselves are expressive of moral endowments. 'Thus, says he, an animal with a cloven hoof is more inoffensive with its feet, than the several tribes of wild beasts, whose paws are armed with sharp claws, to seize upon their prey: or than the horse, whose feet are applied by instinct as offensive weapons; or the dog, who, though he is not armed with claws, like the bear or the tyger, has feet endued with great swiftness, that he may pursue and destroy such creatures as are gentle and defenceless. Again, quadrupeds with a divided hoof tread surer than those whose hoof is entire; and sure-footing is expressive of rectitude in moral agents. It is also worthy of remark, that animals of this class are more orderly and regular in their progress. Thus sheep have a natural propensity to follow one another's steps. In the same manner the orthodox believer is content to tread in the steps of his forefathers, while the rambling freethinker looks upon it as the privilege of his nature to deviate into by-ways, untrodden by those who were much wiser than himself.'

'The other character of a clean beast, continues our author, is that of chewing the cud; a faculty so expressive of that act of the mind, by which it revolves, meditates, and discourses on what it hath laid up in the memory, that it is applied to this sense by the Greeks * and Latins; and the word *ruminate* is well known to have the same metaphorical meaning in English. A beast thus employed hath likewise all the outward appearance of abstraction in its countenance, as if it were engaged in some deep meditation. This character then, as it stands in the Scripture, must signify a devout turn of thought, and holiness of conversation: for the word of God is the food of the mind, which, being laid up in the heart, should be again revolved at all seasons; so that being properly applied to the inward man, it may contribute to a daily increase in grace and godliness.

'If we descend to a more critical consideration of their different natures, the *moral beasts* seems to have been cen-

* *Ἀναμνησκόμενοι τῇ ψυχῇ τὰ ῥηθόμενα.* Luc.

sured under the figure of the Camel, and the *immoral Israelite* under that of the Swine. Pride is apt to boast of moral goodness, as sufficient in itself, without the hearing of the word of God. The camel hath short ears, which appear as if they had been cropped; and the enormous size of the creature, with his lofty carriage, and those vast bunches of flesh which deform his body, express the disposition of him who is *puffed up in his fleshy mind*; who in his own opinion hath attained to the first magnitude of wisdom and perfection. But it is as impossible for such an one to enter into the kingdom of heaven, as for a camel to go through the eye of a needle: he is as much too big for the narrow way of Christian humility and self-abasement, as a camel for the passage of a needle's eye.

'The swine is an image of him who *holds the truth in unrighteousness*. Of this error the Scribes and Pharisees of our Saviour's time were the greatest examples. For as the swine, if we judge by the print of his feet, and some other of his properties, hath an alliance with the better sort of cattle, and is of a mixt nature: so they were strict in their adherence to the doctrines of the church, and valued themselves upon a punctual observation of the ceremonial law: but were inwardly full of *extortion and excess; devourers of widows houses*; an unclean insatiable herd, before whom the pearls of the Gospel were not to be cast.'

What our author says on the subject before us is very just, that in disquisitions of this kind, 'it is easy for us to fall into groundless refinements, and to mistake subtilty for solidity.' And if we are not mistaken, many of our readers will be apt to conclude, from this short specimen, that our learned author has indulged himself in fanciful and problematical conjectures.

XII. *Something New*. 2 Vols. 12mo. 5s. sewed. Dilly.

AMidst the many specious title-pages to which the ingenuity of authors and booksellers has daily recourse, for the allurements of the public, that of the performance now before us must be exempted from the censure either of imposition or impropriety. It raised our expectation of novelty, and has not indeed disappointed it. We must own at the same time, that the humorous manner in which this rambling and desultory author treats of all his subjects is a circumstance not more entertaining, than the great variety of matter which he has contrived to introduce into his two little volumes. He is equally sensible and facetious on important topics; and his

very

very trifles, which are generally agreeable, are for the most part not destitute of some utility. That our readers may judge for themselves, we shall give them the following chapters as a specimen.

* Chap. IV. Venienti Occurrite.

* I shall now, and throughout, present you with my thoughts, just as they happen fortuitously to arise in my mind, without order or connexion, appealing to the consciousness of my readers whether this is not the way that ideas occur to him or her, in spite of that despotic philosophy that would attempt to make slaves of mankind, and not suffer even thought itself to be free.

* Subjects, perhaps, may sometimes follow in a train, for aught I can foresee; and, if so, I shall not affectedly decline being their *train-bearer*. But all I mean to premise is, that I shall add nothing to the *suite* myself, nor endeavour to string stories, one after another, like *winter-evening tales*, till my audience falls asleep about the fire-side.

* They are but dull sportsmen, methinks, who have the patience to attend upon cold hunting. Whenever the scent begins to flag, I am always for starting of fresh game, instead of listening to a yelp here, and a chep there, till the hounds are able to *bit off the fault*. I prefer coursing therefore to it, where the quarry is still in view, during the pursuit.

* Chap. V. The Rebuke.

* — Our friend Trivius is not merely a sentimental street-walker; for the same turn of reflection, with a notable spirit of moral and chivalry, accompany his character throughout.

* A profligate of fortune happening to be in his company once, and boasting of an amour he had lately had with a young woman, displayed the insidious arts with which he had contrived to circumvent her.

* The rest of the company seemed to consider him but as one of those bragging galants who have so often been deservedly exposed on the stage: but Trivius soon undertook to vindicate his veracity, by saying that nothing, except the most superstitious addiction to truth, could possibly have induced any one to confess so vile and scandalous a story of himself.

* Another young fellow affronted a lady once, before him, and he immediately resented her quarrel. His friends interposed, telling him that they thought it rather too late in life for him to enter the lists of knight errantry. He replied, I was born a man; and no age, but dotage, can ever make me forget my sex, or the protection due to hers.

In the course of these prolusions the author exposes several vulgar errors, and he has concluded each of the volumes with a piece

a piece of music. We may venture to recommend this miscellany as one of the most agreeable and sentimental of the lighter kind of productions.

XIII. *Thoughts on Hospitals.* By John Aikin, Surgeon. 8vo. 1s. 6d. Johnson.

THE interests of humanity are in a particular manner concerned in the judicious and salutary regulation of such establishments as either public or private benevolence has erected, for the benefit of those who labour under the combined oppression of poverty and disease. To the honour of England, no country can boast of so great a number of hospitals for the reception of persons in distress. But it is mortifying to be informed, that, for want of proper attention to certain circumstances, the design of those charitable institutions should be so much frustrated, as not only to render them, in many cases, of little advantage, but even greatly prejudicial to the unfortunate objects, for whose relief they were intended. That such, however, is the fact, is very clearly evinced by this judicious author, whose reflections on the melancholy subject afford equal proof of his physical sagacity and the moral sympathy of his heart. His first animadversion is on the common plan of an hospital, which he observes is generally quadrangular; a form which prevents an effectual ventilation of the wards, and causes a collection of stagnating air, tainted by a variety of noxious effluvia, in the central space, which continually returns upon the rooms through the windows looking that way. The largeness of the wards is another circumstance which he justly considers as greatly productive of bad air. He acknowledges that a different plan of constructing hospitals, especially in large cities, would be attended with a great increase of expence and loss of room; but this consideration, he observes, ought to be of no weight, when brought in competition with the public utility, which is the end of those institutions. The best plan, in his opinion, would be, a range of cells or small rooms opening into a wide airy gallery, having a brisk circulation of air through it. He next points out what circumstances ought to be attended to, respecting the admission of patients, for promoting the utility of hospitals. The following are the objects of consideration which he mentions for that purpose.

1. Whether they be capable of speedy relief, because as it is the intention of charity to relieve as great a number as possible, a quick change of objects is to be wished; and also because the inbred disease of hospitals will almost inevitably creep

in some degree upon one who continues a long time in them, but will rarely attack one whose stay is short.

* 2. Whether they require in a particular manner the superintendence of skilful persons, either on account of their acute and dangerous nature, or any singularity or intricacy attending them, or erroneous opinions prevailing among the common people concerning their treatment—It is evident that in general the most important good effects will arise from admitting these.

* 3. Whether they be contagious, or subject in a peculiar degree to corrupt the air and generate pestilential diseases—the danger of their admission to the other patients is obvious.

* 4. Whether a fresh and pure air be peculiarly requisite for their cure; and they be remarkably injured by any vitiation of it—I fear it will be impossible with every improvement to render a hospital a fit residence for persons affected with such diseases.

The author afterwards applies these considerations to particular cases, from which he draws many important and useful conclusions. We recommend this sensible performance to the serious attention of all who are concerned either in the construction or management of hospitals. That it will have a beneficial influence on the plan of such hospitals as may hereafter be erected, we cannot entertain any doubt. It is to be wished, that it might produce an alteration of those which are already built. We hope, that, in the mean time, the various circumstances which the ingenious author has suggested to the consideration of the physicians and surgeons of hospitals, will meet with such a degree of regard, as the importance of the subject requires both from their humanity and public duty.

MONTHLY CATALOGUE.

D I V I N I T Y.

14. *An Apology for the present Church of England, as by Law established, &c. By Josiah Tucker, D. D. 8vo. 1s. 6d, Bladon.*

THIS learned writer introduces his Apology with these two postulata.

I. That all societies must have some common centre of union, and be governed by some rule, either expressed or implied, written or traditionary.

II. That those persons who are admitted of such societies, and more especially those who propose themselves to be candidates for offices and honourable distinctions in the same, are to be supposed to approve of this rule in the main, and this centre of union, whatever it may happen to be.

From these postulata he infers, that the more important the ends and uses of any society are supposed to be, the sooner, generally speaking, will such an institution arrive at an acquisition of temporal possessions;—that civil establishments may be formed without the intervention of the legislature;—that all religious sects, in a land of liberty, will, in process of time, naturally and necessarily establish themselves in proportion to their zeal, their number, and their abilities;—that, as the establishing of religious societies is unavoidable, in one degree or other, it becomes the duty of the public magistrate to give the preference to that society, which, upon comparison with others, shall appear to be the best and most deserving, and consequently the fittest to assist him in the administration of a rational, equal, and just plan of civil government; secondly, that it is both his duty and his interest to support and encourage the ministers of it to a certain degree, that is, to such a degree *only* as shall elevate them above the contempt of the vulgar, without exciting the envy of the great; and thirdly, as to all those other sects, or parties in religion, which may happen to exist within the boundaries of his state, it is most certainly his duty, and evidently his interest, to tolerate and protect them all, as far as a regard to good morals and the safety of the state can possibly admit.

Upon these principles Dr. Tucker discusses the point relating to church-revenues, or church-establishments. He then proceeds more immediately to the consideration of that postulatam with which he first set out, viz. that all societies must have some common centre of union, and must be governed by some rule, either expressed or implied, written or traditionary. This maxim, he thinks, cannot possibly be denied; for, says he, a society without any rule, any connection, or any social bond, is, to his apprehension, no society at all. And yet, continues he, if we admit of such regulations, we must admit of creeds, articles, and subscriptions, under some shape or other, or something equivalent to them; for these are nothing else but so many rules of conduct, and centres of union.

These principles lead our author to the great points at present in agitation; in the discussion of which he allows, that some inconsiderable faults may truly and justly be found in the present doctrinal system of the church of England. He points out some things of this kind in the Thirty-nine Articles. He grants, that the Athanasian Creed is really superfluous in our present service; that a new set of First Lessons may be more judiciously chosen out of the Old Testament, than the present are; that some useful abbreviations may be made in our Liturgy, and some expressions altered and amended. These things, he adds, every candid and impartial man will readily allow; and he would be glad to lend an helping hand, as far as his abilities and influence may extend, towards removing these few real blemishes, spots, and imperfections, when a proper opportunity shall offer.

This is one of the most moderate, and, in the main, judicious Apologies, which we have lately seen in favour of the church of England.

15. *A Plea for the Subscription of the Clergy to the XXXIX Articles of Religion.* By James Ibbetson, D. D. &c. *The Fifth Edition, with large Additions.* 8vo. 1s. 6d. White.

This author is continually advertising new editions of his Plea; but the public is already so well acquainted with its merits, that it would be unnecessary for us to take any farther notice of it in this place.

16. *A Scriptural Comment upon the XXXIX Articles of the Church of England.* By M. Madan, A. B. 8vo. 1s. 6d. Rivington.

In this work Mr. Madan has collected a great number of texts from the Old and New Testament, in support of the Thirty-nine Articles; and has overshadowed the most obnoxious positions with 'a cloud of witnesses,' not omitting the testimony of the Song of Songs.

Our author treats the petitioners in this contemptuous manner: 'The complainants, says he, if we may judge from some publications previous to this attempt, are a motley mixture of infidels of various denominations, such as Deists, Arians, Socinians, and Pelagians; the grand point they want to be rid of is the doctrine of the Trinity in unity, and its consequences, such as the godhead of Christ, and the personality and godhead of the Holy Ghost; if these could be struck out of the Liturgy and Articles, they would be content. Dr. Clarke's Being, Mahomet's Alla, any but the true God, will serve their turn, and if there is a man amongst them, who will declare publicly, that he believes the Trinity, I will give up the accusation.—

'Never, till now, have the advocates of infidelity dared to attack the Christian religion, by forming themselves into a public society.—

'It is plainly the purpose of the petitioners to raze foundations, or to throw the reins upon the neck of infidelity, that it might be let loose amongst the people, and scatter its arrows, firebrands, and death, without controul.—

'Not only among the regulars, in our church militant, but with many of the irregulars, the Calvinistical doctrines are entirely cashiered. Some of the latter have carried the matter so far, as to seem to give the Deity to understand, that if he should think or act on the side of the Calvinists, they will make him out (*horrendum dictu!*) worse than the devil himself.—

'There is a set of vipers in the bosom of the church, who, in the shape of clergymen, would gnaw out her vitals.—Woe, yea, a thousand woes to this land, if the depravers and corrupters of our common faith have the sanction, or even the toleration of government for their support!

"Dwells so much anger in celestial minds!"—Who could have imagined, that the chaplain of the lord high chancellor, the preacher at the Lock, and one of the blessed reformers of this sinful and degenerate age, who thinks it a violation of christian purity to appear at Ranelagh, at a rout, at the theatres, or the Pantheon; who could have imagined, that this exemplary saint

* A curious and consistent metaphor!

shoul

Should thus descend to the most uncharitable invectives, intemperate railings, and the lowest abuse? He seems, notwithstanding he concludes his performance with what he calls 'a truly christian hymn,' to be in the 'gall of bitterness;' or perhaps in that *holy fury* which possessed the Cumæan sibyl, when she predicted the fortune of Æneas. On this occasion we can only say, in the words of Deiphobus, "Ne sævi, magne sacerdos!"

17. *Letters to the Rev. Dr. Dawson, occasioned by a late Publication intitled 'Free Thoughts on the Subject of a further Reformation of the Church of England,' &c.* 8vo. 1s. Bladon.

These letters were occasioned chiefly by the following and animadversions on the part of Dr. Priestley and Dr. Dawson respectively.

Dr. Priestley. 'Who among the clergy, that read and think at all, are supposed to believe one third of the Thirty-nine Articles?' Priestley on Government, p. 214.

Dr. Dawson. 'To charge us, at least to insinuate such a charge, with not believing, if we read or think at all, one third of what we have solemnly subscribed, is more than uncandid, it is to detract from our good name; it is to judge us too in a matter on which man's judgment ought not to be taken.' *Free Thoughts, &c.* p. 25.

Speaking of Dr. Priestley, this writer says, 'those whose weak eyes cannot bear the strong flashes of light, which accompany the thunder of his pen, are all up in arms against him.'

It is, we may suppose, below the dignity of the *Thunderer* to engage with every adversary that may rise up against him; and therefore this subordinate champion comes forth, and attacks Dr. Dawson with his pop-gun.

18. *Arguments used for abolishing Subscription to the XXXIX Articles of the Church of England, by Parliament, seriously considered, &c.* 8vo. 6d. Evans.

Insipid and inoffensive irony.

19. *Queries recommended to the Consideration of the Public, with regard to the XXXIX Articles.* 8vo. 1s. Johnson.

The design of these queries is to shew, that many of the Thirty-nine Articles contain principles and positions which are contradictory to one another, inconsistent with reason and revelation, the nature and circumstances of man, and the attributes of an all-perfect Being.

There is good-sense, and too much truth in many of these Queries.

The author has subjoined a collection of texts, from the Old and New Testament, relative to the pastoral office, which he thinks may, with great propriety, be read over before a Christian congregation, by a clergyman, when he takes the charge of it, instead of the Thirty-nine Articles.

Part of the following remark concerning the Methodists is an unquestionable fact:

'I have,

* I have, says the author, been for some time fully persuaded that the present alarming run of Methodism is an immediate dispensation of Providence, intended to punish rational believers, who have shewn so little zeal in the cause of genuine Christianity. *These enthusiastic people believe the most obnoxious articles in the strict and literal sense, and thereby confound the subscribing clergy with their own weapons: and consequently, the only reasonable way to stop the progress of this prevailing sect is to abolish subscription to the Thirty-nine Articles; whereby the clergy will be enabled to confute their arrogant pretensions by scripture, rationally interpreted, without incurring the censure of prevarication in the case of subscription.*

20. *A full Refutation of the Reasons advanced in Defence of the Petition for the Abolition of Subscription to the Articles and Liturgy.* 8vo. 6d. Baldwin.

There is some acuteness of argument in this tract. It made its first appearance in one of the evening-papers of the last month.

21. *An Address to the King, on the intended Application to Parliament for Relief in the Matter of Ecclesiastical Subscriptions.* 8vo. 6d. Dilly.

The author of this Address assures us, that the plan which the members of the association are pursuing is calculated to subvert the constitution of the church of England; that it is a measure void of wisdom and reason; 'a conduct so repugnant to the scriptures of truth, that it cannot fail of being highly offensive to the supreme Governor of the universe.' He adds, 'it is greatly apprehended, that the scheme, if carried into execution, may be visited with marks of his displeasure against us, both as a church and nation.'—Weak and fanatical!

22. *Letter to the Members of the hon. House of Commons, respecting the Petition for Relief in the Matter of Subscription.* 8vo. 1s. Bowyer and Nichols.

This writer professes himself a warm friend to the church of England, but a warmer friend to the church of Christ; one who earnestly contends for the orthodox faith, but who acknowledges no criterion of orthodoxy but scripture; one who cordially wishes to see a reformation in our religious establishment take place, but one too who cannot think it worth contending for, if the attempt be likely to produce any disorders in the civil constitution, if it will tend to the spilling of one drop of Christian blood, or to the extinguishing of one spark of Christian charity amongst us.

He treats the subject agreeably to these moderate and candid principles, and suggests many sensible observations.

23. *A Letter to the Archbishop of Canterbury, on the Subject of the intended Application to Parliament for Relief in the Matter of Subscription to the XXXIX Articles, &c.* 8vo. 6d. Johnson.

The design of this letter is to recommend the petition to the consideration of the archbishop.

24. *A Letter to the Rt. Hon. Lord North, concerning the intended Application to Parliament for Relief in the Matter of Subscription, &c.* 4to. 1s. Bladon.

This letter is keen and spirited. The author endeavours to shew, that subscription to the Thirty-nine Articles and Liturgy of our church is extremely prejudicial to the cause of genuine Christianity, and to the interests of truth and virtue; that no real advantage is, or possibly can be, derived from it; and that there is nothing in the spirit of the times, or temper of the people, that is in the least unfavourable to the petitioners; but, on the contrary, extremely friendly and favourable to them.

This writer too often indulges himself in groundless and unreasonable invectives against the clergy.

‘I mean, says he to Lord North, to give you my thoughts on the intended application to parliament, &c. with an openness and freedom, which *few*, if *any*, of the clergy, with whom your lordship converses, will, for many obvious reasons, venture to do.’

This writer can have no reason to insinuate, that scarcely one of the clergy, with whom Lord North is acquainted, will speak his sentiments on the subject in question, with a *proper* openness and freedom.

‘In some respects, he tells us, a layman is *better qualified* for handling such a subject than *any* clergyman.’

This is a paradox, which requires all the subtilty of this ingenious author to explain. Was not Dr. Clarke as well qualified to write on the Trinity as Mr. Nelson, or any other layman? And why is it to be supposed, that some of the clergy of the present æra are not *as well qualified*, in *every respect*, to treat of the Thirty-nine Articles, as any of their cotemporaries among the laity? especially, if it may be safely affirmed, as our author says it may, ‘that that there is not one layman in ten thousand, who either understands them, or gives himself any concern about them.’

‘The clergy, says this layman, have *ever* been *enemies* to reformation.’

How uncandid! how false! Let the impartial reader only look back to the Reformation, and see how many of the clergy distinguished themselves by their zeal and intrepidity on that glorious occasion! how many of them asserted the cause of Protestantism by their indefatigable labours, their writings, and their blood!

25. *Considerations on the projected Reformation of the Church of England.* 4to. 1s. Robinson.

This writer endeavours to expose the arguments which have been advanced in favour of the petition; and represents to Lord North some of the pernicious consequences, which he thinks would attend the abolition of subscriptions and the alteration of the Liturgy.

‘If, says he, our governors should be inclined to preserve the peace among the various sects, which would be assembled in the church, according to the new scheme, and to frame a liturgy and

constitution which might suit them all, the divinity of our Saviour must be rejected to please the Arians; and his satisfaction, to gratify the Socinians; the Presbyterians would object to episcopacy, the Independants to Presbytery, and the Quakers to all three, together with the sacraments of baptism, and the Lord's supper. Thus you see, my lord, what we are to lose. Your lordship will perhaps ask what we shall get?—A very fine idea of *Christianity in general*, stripped of every thing that is *particular* to it.

We do not remember to have met with any writer who declares his assent and consent to the Articles more fully and heartily than the author of this letter.

‘For mine own part, says he, I have read the *Proposals*, and the *Thoughts on the Articles*; I have also read the *Confessional*, the *Essay on Spirit*, the *Independent Whig*, and many other good books; notwithstanding which, I shall still continue to subscribe without the least remorse, or uneasiness, though I should not get six-pence by it.’

In the conclusion he tells us, that nothing solid, sensible, or serious can be advanced in defence of the scheme in agitation.—But his readers, we apprehend, will not find, that he has evinced this point so clearly as he himself seems to imagine.

26. *Two Discourses*. I. *On the Sufficiency of the Scriptures, &c.*

II. *On the Doctrine of the Trinity*. 8vo. 1s. Evans.

These discourses seem to be the productions of a young author. They are written with some degree of vivacity, and are not destitute of good sense; but they are such as may be very easily composed in three or four hours. These expressions—‘The *reveries* of the *book-worm* shall change his shallow-grounded religion into infidelity.’—‘Restraints upon the will are *shackles*, which only serve as a *mask* for hypocrisy,’ &c. denote the author's precipitation.

27. *A Sermon preached before the Governors, &c. of the Infirmary, at Newcastle upon Tyne*. By John Rotheram, M. A. 8vo. 6d. Robson.

The author illustrates this expression of the Psalmist, *I will praise thee; for I am fearfully and wonderfully made*. Psalm cxxxix.

14. He lays before his readers some inferences arising from the subject; and, at the conclusion, presents them with a short sketch of the character of the late Dr. Richard Trevor, bishop of Durham. His discourse is elegant and ingenious.

C H I R U R G I C A L.

28. *An Appendix to the Observations upon Mr. Pott's General Remarks on Fractures*. 8vo. 6d. Becket.

This Appendix contains a case of a dislocated thigh, which the author has published as a supplement to his former remarks on dislocations, with a view to explode the use of violent extension, commonly practised on such occasions. In the case here related, the head of the thigh bone passed inward towards the foramen ovale of the *os pubis*. A reduction of it was attempted, by force, after putting the muscles in a relaxed state, but without success.

Dr.

Dr. Kirkland therefore tried the following method. The patient being secured upon a bed upon his right side, and the thigh put in a right angle with his body, two men extended it by a towel fixed above the knee, upon which was made a lever of the thigh-bone. The ankle was then pushed outward, and the head of the bone slipped into its place without noise, and with the utmost ease.

N O V E L S.

29. *The Lovers; or the Memoirs of Lady Mary Sc—— and the Hon. Miss Amelia B——. Vol. II. 5s. sewed. Evans.*

The volume before us does not indeed contain so many gross exceptionable passages as are to be found in most of our lively author's licentious compositions; but there are too many indelicacies scattered through it to suffer us to recommend it to the perusal of a modest woman.

30. *The Storm: or the History of Lucy and Nancy. Two Volumes. 12mo. 5s. Noble.*

This novel begins and ends with a storm, and there is a great deal of changeable weather in the middle of it; some foul, some fair, much in the April way. The part relating to Lucy deserves the attention of all those young ladies, whose notions concerning female felicity are similar to her's. By reflecting properly upon the consequences resulting from an imprudent conduct, they may be deterred from acting in such a manner as to merit her unhappy fate.

31. *The Trial: or the History of Charles Horton, Esq. In Three Volumes. 12mo. 7s. 6d. Vernor and Chater.*

The volumes before us are among those which we have read with some degree of pleasure. They contain many sensible reflections, well-supported characters, unexpected turns, and trying situations: they are, at once, entertaining and instructive. The author deserves to be particularly commended for his strictures against the loose licentious productions of a foreign novelist's prostituted pen. The strictures are severe, but the man whose writings are calculated to increase the immoralities of the age, by inflaming the passions of both sexes, cannot be satisfied with too much asperity.

32. *The Advantages of Deliberation: or the Folly of Indiscretion. Two Volumes, 12mo. 5s. Robinson.*

These volumes are evidently written with a design to deter thoughtless women from beholding libertines in too favourable a light, and to induce them to believe that conjugal felicity cannot be expected from men of a roving disposition.

The two principal characters in this novel are females; the one, by her *deliberation*, is the happiest; the other, by her *indiscretion*, is the unhappiest of her sex; both by their opposite conduct, prove the advantages of the *former*, and the folly of the *latter*.

33. *The Perplexities of Riches. Two Volumes. 12mo. 5s.*
Robinson.

The author of the novel before us has exhibited his hero in situations occasioned by a series of prosperous events, in which nobody, we imagine, will envy him. Many of his *Perplexities* are laughable, and many of them would render him an object of pity, did he not make a very ill use of the favours of fortune. We are not so little acquainted with the world as to suppose that the *moral* of this story will have such an effect upon the minds of those who read it, while they feel themselves in affluent circumstances, as to excite in them the smallest desire to have their splendid income diminished; but some of those who are moderate in their wishes, and placed in the middle state of life, may, possibly, during the perusal of Sir Charles Trent's distresses, feel a keener relish for the blessings of *mediocrity*.

34. *The Reclaimed Prostitute: or the Adventures of Amelia Sydney. Two Volumes. 12mo. 5s.* Roson.

The Adventures of Amelia Sydney are the most uninteresting we have ever met with, and related in the least entertaining manner. Tritenesses, vulgarisms, and improbabilities appear in almost every page, and nothing can equal—but the volumes will be forgotten before this article goes to the press!

P O E T R Y.

35. *Sanitas, Daughter of Æsculapius. To D. Garrick, Esq. A Poem. 4to. 2s.* Kearsly.

Sanitas, or Hygeia, is here described as presenting herself before Apollo, to receive his commands relative to the prayers which the poet supposes constantly to ascend to him from mortals. The tragic and comic Muses appear in the shape of Mrs. Barry and Mrs. Abington, as suppliants in behalf of their favourite, Mr. Garrick. In consequence of their request, Sanitas is sent to restore him to health, and relates the petitions of the morning. The persons from whom these ascend are, a glutton, a drunkard, a beau, an old rake, three public singers, a plagiarist, and a faded beauty. At the dawn of the morning Apollo makes some satirical remarks on a masquerade, from which the masques are supposed to be just retiring. An engraving is prefixed to the poem, representing Sanitas descending from heaven, with a serpent, the emblem of health, in her hand, and addressing Mr. Garrick, who reclines upon a settee. Below the figures are the four last lines of the concluding paragraph of the poem.

This poem, we are informed, was sent to Mr. Garrick in his late illness. It may therefore be considered as a hasty production. But though neither the fable nor sentiments have a claim to much originality, the author has represented the characters in natural light, and we must admit the whole to be ingeniously executed, for the purpose of blending entertainment with a complimentary address.

36. *An Irregular Ode, on the Death of Mr. Gray.* 4to. 1s. White.

We should have pleasure in applauding the only literary tribute which has hitherto been paid to the memory of the late ingenious Mr. Gray; yet, unless the avowed irregularity of this ode can be admitted as an apology for its faults, it would be a reprehensible extension of indulgence to exempt it from all censure. It possesses neither much sublimity nor remarkable tenderness of sentiment; and the descriptive part, which is very short, is void of the beauties of poetical diction. The first stanza will support our opinion in regard to the circumstance last mentioned.

The expression of waters *buddling* down, and forming a *ripple*, sounds very uncouth in the language of poetry, especially when applied to the Pierian springs.

In the eleventh stanza the author has both violated 'poetic truth,' and fallen into the 'wordy torrent,' which his own imagination had created.

We are sorry that this panegyrist could not celebrate the fame of the justly esteemed poet, without adopting the practice of some savage nations, of sacrificing human victims to the *manes* of the deceased. This method of displaying an attachment he has imitated in the conclusion of his poem, by a very unnecessary disparagement of two other respectable authors, who have also paid the debt of nature. Acknowledged merit can never stand in need of any invidious comparison to support it.

Almost the whole of this poem is represented as flowing from the mouth of Calliope; and, notwithstanding the passages on which we have animadverted, it contains several stanzas that are not unworthy of the Muse.

37. *The Patriot's Guide.* A Poem. 4to. 2s. 6d. Wheble.

Alas! poor patriots, to be the scorn of so mean a writer.

38. *An Elegy on the Death of Dr. John Gill.* By John Fellows. 8vo. 6d. Robinson.

The fame both of Dr. Gill and Melpomene is prostituted in this lamentable Elegy.

39. *The Fashionable Lover.* A Comedy. By R. Cumberland, Esq. 8vo. 1s. 6d. Griffin.

The author of this comedy has modestly observed, he cannot flatter himself that the same applause which has attended this production on the stage will follow it to the closet. But without paying any compliment to a diffidence so amiable, when accompanied with genius, we must acknowledge that we entertain a much higher opinion of its merit. Though the piece be not entirely void of blemishes, it contains many strokes of humour and sentiment, which command our approbation. The characters likewise are marked with strong expression; and the pleasure it affords upon the whole inclines us to hope, that the public will continue to be favoured with other dramatic compositions by this ingenious author.—Some, however, may be of opinion that he has shewn too much partiality to the Scots, in the character of Colin Macleod, who is really the hero of the play.

M I S C E L L A N E O U S.

40. *A Sketch of the Materials for a new History of Cheshire.*
4to. 2s. 6d. Bathurst.

Though provincial histories afford little either of moral or political instruction, they furnish an extensive field for entertainment, and conduce greatly to improve the knowledge of natural history and antiquities. In respect to the last of these circumstances, we are of opinion that a history of Cheshire might vie with that of any other county in the kingdom; and it is certain that there is a large fund of materials for such a work. The author of this letter seems to have collected great information on the subject, and has given a copious detail of the authorities which would be useful towards the forming such a compilation. But if a new history of Cheshire should ever be carried into execution, which is somewhat doubtful, from the very high estimate of the expence, it ought to be conducted upon a plan more generally interesting than what is suggested by this author, whose laudable zeal for the provincial glory of his county has rendered him almost entirely attentive to display the antiquity and nourish the vanity of private families.

41. *Epistolæ Turcicæ & Narrationes Persicæ editæ ac Latine converse,* a Joh. Ury. 4to. 2s. 6d. Wilkie.

Though these letters would have been more generally useful in an English translation, yet they cannot fail of proving advantageous for acquiring a knowledge of the Eastern dialects to those who understand the Latin.

42. *A Report from the Committee appointed to consider how his Majesty's Navy may better supplied with Timber.* Folio. 5s. sewed. Whiston.

The committee from which this report proceeded have considered the subject with great attention. The increase of the consumption, and the consequent decrease of the supplies of ship-timber, are clearly exhibited, and on these accounts, they suggest the expediency of the inclosing and planting of waste grounds.

43. *Considerations on the Marriage of the Duke of Cumberland.*
By a Friend to the King. 4to. 1s. 6d. Almon.

Before we can accede to the sentiments contained in this pamphlet, we must admit, with lord Shaftesbury, that ridicule is the genuine test of truth; but if we deny that proposition, which we positively do, the whole of these considerations will terminate in futility. We are satisfied, however, that the author is more a wag than enthusiast; and it is equally evident, that this nominal Friend to the King is not a friend to the administration. This production is entirely ironical, and calculated to invalidate, indirectly, the objections which have been urged in the public papers, respecting the propriety of the matrimonial connexion of a prince of the blood with the daughter of a subject.

44. *Love Letters, which passed between his Royal Highness the D. of C——, and the hon. Mrs. Horton.* 8vo. 1s. Swan.

The work of a bungler.

45. *Elements of Trigonometry, Plane and Spherical.* By William Payne. 8vo. 5s. boards. Payne.

The trigonometrical art, both plane and spherical, has been so repeatedly treated upon, that scarce any thing beyond what has been already discovered in that useful and noble science can now be reasonably expected. The works of many eminent foreign mathematicians, who have probably considered this subject in its full extent, still remain in their original language; are in very few hands, and consequently stand little chance of ever appearing in an English dress. These considerations lead us to imagine, that a compilation from what has been already done, were the theorems, demonstrations, problems, &c. ranged in a judicious manner, might prove of general advantage to beginners in mathematical learning: convinced of this, we perused with pleasure the elementary work now before us, composed, says the ingenious writer, for his own private use, when employed in teaching the mathematics, and now published for the instruction of such young gentlemen whose curiosity or profession may lead them to the study of these most agreeable and useful parts of knowledge.

The work, our author most ingenuously confesses, is formed from materials which lie in common, and are open to all. New theorems to excel and supersede the old ones are not to be expected; yet, in our opinion, Mr. Payne, though he lays no claim to any new discoveries, justly merits applause for several elegant and concise demonstrations, superior to any thing of the same kind we remember to have met with in any preceding author upon this subject.

This performance is divided into three books, and these are subdivided into several chapters; those in the first book contain the solutions of all the various cases of plane trigonometry, with the common practice thereof; likewise the methods for making logarithms, constructing sines, tangents, &c. the second contains the whole doctrine of right and oblique spherical triangles; and in the third book, the principles of navigation, with regard to plane and mercator's sailing, are treated in an easy, familiar, and very comprehensive manner. We therefore recommend this work as extremely useful to those who are desirous of attaining a thorough knowledge in spherical trigonometry with facility and expedition.

46. *Tables of the several European Exchanges, &c.* By Phineas Barret. 4to. 2l. 2s. Blyth.

These tables will prove useful in merchants computing houses.

47. *Fencing Familiarized.* By Mr. Olivier. 8vo. 6s. boards. Bell.

This treatise contains as much information on the subject as can be communicated by precept, unattended with practical example; and it is rendered still more useful by engravings, representing the combatants in the various attitudes of defence.

48. *A New System of Arithmetic.* By William Scott. 8vo. 4s. Hooper.

If Mr. Scott's assertion in the advertisement prefixed to this work be (of his own knowledge) true, viz. that it is better adapted to form an arithmetician than any yet published, we must confess his reading has been very extensive, considering the amazing number of books which treat upon the same subject; but as he only 'flatters himself' it is so, we apprehend he rather means it as the best book of arithmetic he has ever yet seen, which is not improbable, as very few modern productions of the same kind can, in our opinion, claim superiority to Mr. Scott's performance: we sincerely wish he may have an opportunity of correcting, in a future edition of this work, a slight inaccuracy or two, which seems to have escaped his notice. Page 152. Def. 7. 'Two lines, or surfaces, are said to be parallel, when all the points in the one are equi-distant from the other.' This definition is not according to Euclid, nor is it a just one. P. 154. Def. 17. 'Similar surfaces and solids are those whose bounds are similarly posited.' This definition seems incorrect, for the frustums of two cones, pyramids, &c. may have similar bases, alike posited, and yet those solids may be dissimilar. P. 172. The 61st question is not properly limited; for the length of the shadow, viz. 530 f. 5 in. nearly, will be more than the breadth of the river, unless the said shadow passes over the stream in a direction perpendicular to the sides thereof.

49. *The Lady's Polite Secretary.* By the Rt. Hon. Lady Dorothea Dubois. 12mo. 2s. Coote.

Though these letters contain some improprieties of expression, they are in general not exceptionable; and it would betray a cynical disposition to require greater elegance in the epistolary style of ladies than is here prescribed for their imitation by lady Dorothea Dubois.

50. *The London Spelling-Dictionary.* By J. Seally. 4to. 2s. Coote.

How laborious the study of twenty years to furnish a spelling-dictionary! Books of that kind, however, are useful for teaching orthography, and this is equally so with any other.

51. *Narrative of the Transactions at Stockwell, &c.* 8vo. 6d. Marks.

An impertinent attempt to impose upon the credulity of the public.

52. *An Historical Miscellany.* 12mo. 3s. Cadell.

A work of this kind might be rendered of great advantage to youth, but we are of opinion that the compiler has not been so happy in the selection of materials as to answer that important end.

